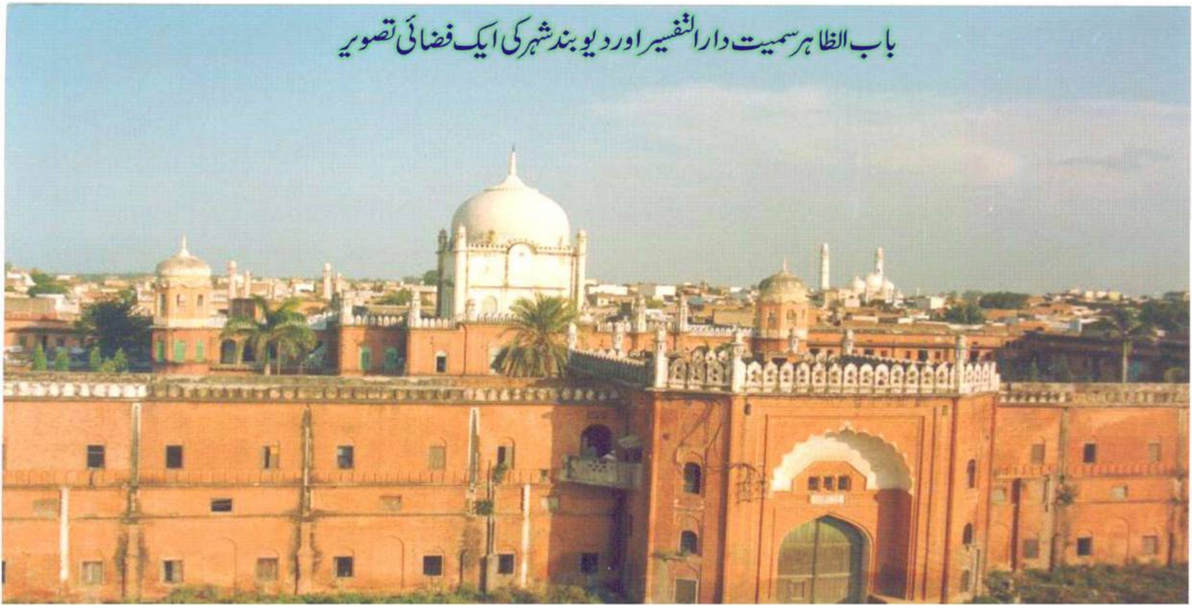
History of The Dar al-'Ulum Deoband

Volume One

1980





InshaAllah, the book will also be published on

historyofdeoband.wordpress.com

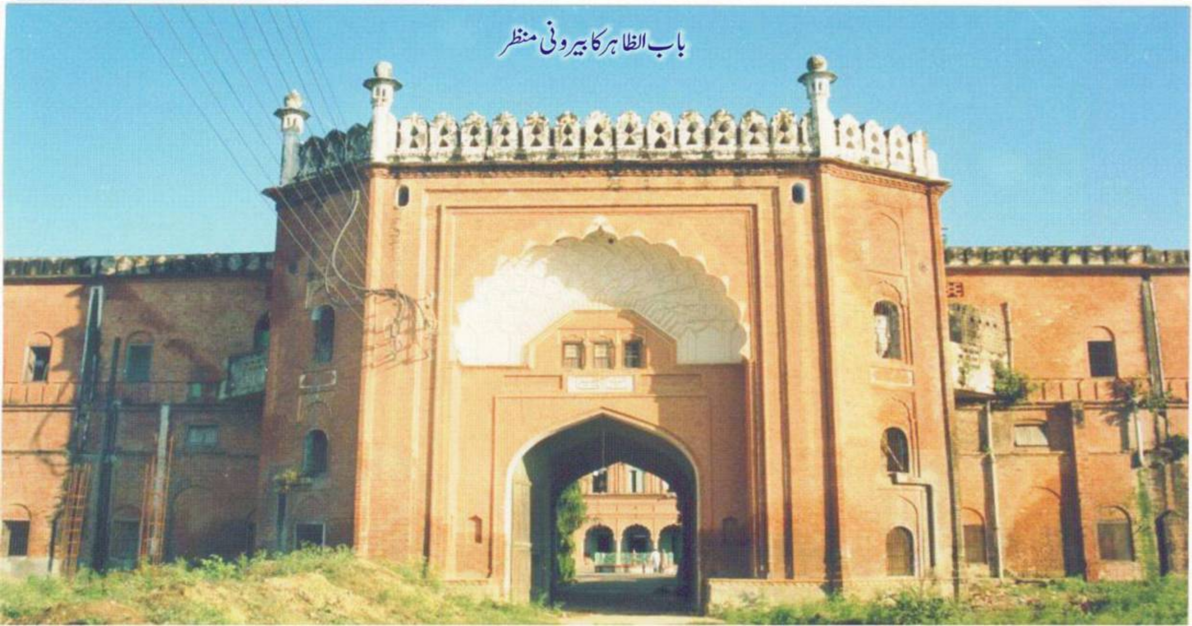
Humble request to the readers for exclusive Duas for

all the people who have put in great efforts in bringing you the book.

Brought to you by:

the.ijtema – Bringing Muslims Together®

theijtema.wordpress.com



History of The Dar al-Ulum Deoband

VOLUME ONE

THE GREAT RELIGIOUS ACHIEVEMENT OF THE MUSLIMS OF THE SUBCONTINENT

THE HEADSPRING OF ISLAMIC EDUCATION & CULTURE AND

THE REVIVAL OF THE COMMUNITY

A Historical Survey of the Great Religious and Educational Services and Political Activities of the Dar al-Ulum, Deoband

By order of the Majlis-e Shura,
Dar al-Ulum, Deoband &
Under instruction of

Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib,
Vice-chancellor,
Dar al-Ulum, Deoband.

Compiled by **Sayyid Mahboob Rizvi**

Translated into English by **Prof. Murtaz Husain F. Quraishi**

1980

HISTORY OF THE DAR AL-ULUM, DEOBAND

VOLUME ONE

Introduction : by **Hakim al-islam Hazrat Maulana Qari Muhammad Tayyib**
Vice-chancellor, Dar al-Ulum, Deoband

Author : **Sayyid Mahbood Rizvi**

English Translator : **Prof. Murtaz Husain F. Quraishi,**
Garda College, Navsari--396 445.

First Print : 1980, Two thousand.

Press : Sahitya Mudronalaya, City Mill Compound, Kankaria Road, Ahmedabad - 380 022.

Price : Inland : Rs. 135/-
Foreign { £ 12.95 / $ 30/-

PUBLISHED BY
MAULANA ABDUL HAQ,
IDARA-E IHTEMAM, DAR AL-ULUM, DEOBAND, U. P., INDIA

TABLE OF CONTENTS

TRANSLATOR'S NOTE

The learned compiler of this history in Urdu, Sayyid Mahboob Rizvi, has made use of certain quotations translated into Urdu from some English books, particularly, Sir W.W. Hunter's **Our Indian Muslims**, Prof. Sir T.W. Arnold's **Preaching of Islam**, Prof. Wilfred Cantwell Smith's **Modern Islam in India**, and a Govt. of India's publication **Islamic Istitutions in India**. To re-translate such translated passages into English and capture the author's original wordings and style is almost a next-to-impossible task — though it may not be so for a great master of the art of translation like Edward Gibbon, the famous author of the monumental **Decline and Fall of the Roman Empire**. This inimitable historian, in his early career, used to translate long Latin passages into English, which he would put aside for several months to forget all about them and then would re-translate the English versions into Latin to see if they were faithful to the original. Continuous practice over a long time had made him perfect. We, at the most, can reach a near translation only, as in the case of the passage of the last-named book in this translation. Similarly, in the matter of transliterating some foreign proper names, as that of Padre Knowles, the two Japanese, one German and one American scholars, and the Dutch mayor of Johannesburg, the names may not have been spelt correctly.

To facilitate my work as regards the translation of the passages of the last two books mentioned above, first I wrote to my old friend, Dr. M.A. Quraishi, Prof. of Education (Retd.) of M.S. University, Baroda, for sending me his copy of Prof. Smith's book which I had seen at his place some years back. He promptly did but it turned out to be the same author's **Islam in Modern History**. Then I wrote to another old friend, Dr. S. Farid, Director, Anjuman-e Islam Urdu Research Institute, Bombay, to take the trouble of sending me copies of the relevant passages of the said two books. Being a very busy man as he is, he took his own time in replying my letter and meanwhile I wrote to a new friend, Dr. Shoaib Azami of the Dept. of Islamic & Arab-Iranian Studies, Jamia Millia Islamia, New Delhi, with whom I had come into contact during my all-too-brief 19-day stay in the Jawaharlal Nehru University Campus in connection with the First Summer Institute for Persian Teachers (May 15 — June 4, 1977). The replies of both came about ten days back. Dr. Farid located Smith's book in Gandhi Library, Bombay, but could not find the other book. Dr. Azami could find neither but both were considerate enough to copy —Dr. Azami took the trouble of typing the whole matter—the passages on Dar al-Ulum, Deoband, from Dr. Ziyaud-Din A. Desai's **Centres of**

Islamic Learning in India, another Govt. of India publication, in the hope that this matter would be useful to me. Dr. Ziyaud-Din is also an old friend and he would have certainly obliged me with the required passage from the last-named book but I failed to write him for want of his proper address at Nagpur. Anyhow, I am very grateful to all the three friends mentioned above, to Dr. Quraishi for the loan of his book, and to Dr. Farid and Dr. Azami for taking the trouble of finding and copying the passages.

Arnold's **Preaching of Islam** I had ordered twenty years ago, after having read Maulana Habib al-Rahman's monumental **Isha'at-e Islam**, for my own section in the college library. Hunter's book, I know, is available in the library of Nadvat al-Ulama, Lucknow, but threre is no acquaintance there to write to, and the passage too is much too short.

As regards the official hierarchy in the Dar al-Ulum, Deoband, I am of the opinion that the patron **(Sar-parast, Murabbi)** is not the chancellor but is above him while the **Sadr Muhtamim** is the chancellor; and the **Muhtamim** is vice-chancellor while the **Na'ib Muhtamim** is equal to pro-vice-chancellor or rector, because a rector in the modern universities is next to the vice-chancellor, generally. However, I am saying this under correction.

Besides my grateful thanks to the friends mentioned above, grateful acknowledgement is due, first of all, to Hazrat Maulana Qari Muhammad Tayyib (may his shadow never grow less !), vice-chancellor, Dar al-Ulum, Deoband, for selecting me to translate the **Tarikh-e Dar al-Ulum, Deoband**, into English; then to Maulana Abd al-Haq, Incharge, Daftar-e Ihtemam of the Dar al-Ulum, for his promptitude in corresponence; to Haji A.U. Kadri, retired headmaster of M.E.S. High School, Baroda, and Mr. S.M. Sayed, superintendent, Gujarat S.S.C.E. Board, Baroda, for suggesting and arranging respectively the printing of this book at Sahitya Mudranalaya, Ahmedabad, which is one of the three topmost printing presses in the whole of Gujarat; to Mr. Vishnu S. Pandya, the open-hearted proprietor of the said press "where printing is a craft, not a job", and an expert typographer, for accepting this work at a concessional rate because it is the work of a religious institution which is run on public donations, irrespective of the donor's caste and creed; and last but not the least, to my former Parsi student who has been also my college-colleague for more than twenty years, Prof. Miss Kety M. Dudha, head of the English Department, for wading through and poring over nearly 700 pages of the typescript, pin-pointing typing errors, meticulously marking the missing foot-notes and for her learned aid in proposing some useful changes here and there.

At the end I must pray for the late lamented Sayyid Mahboob Rizvi. On March 25, 1979, he felt uneasy, took a rickshaw home and slumped before receiving medical help; it was a massive heart attack. Unfortunately he did not survive to see his learnedly compiled work rendered into English. May Allah award him a high rank in the precincts where Divine Favours and Mercy descend upon those ulema "whose ink is holier than the blood of the martyrs"! Amen!

Murtaz Husain Faiyaz Husain Quraishi.

Selodwad, Navsari — 396 445. Gujarat.
Saturday, 12th Zil-hijja, A.H. 1399
— November 3, 1979.

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

INTRODUCTION

By

Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib,

Vice-chancellor, Dar al-Ulum, Deoband.

THE INSPIRED MADRASAH & ITS INSPIRED SCHOOL OF THOUGHT

"Praise be to Allah, and peace be on His slaves whom He hath chosen"!

Today when the history of the Dar al-Ulum and the details of its achievements are being laid before you, it seems necessary that some light may also be thrown on its spirituality and reality without which this history cannot be complete; though, in view of the art of historiography, importance may not be attached to such apocalyptic and theopneustic events and, calling them the result of mere good faith, they may be overlooked But when this spiritual reality may have a basic position in its very foundations, rather the very soul of its total history may be these very realities from which its distinctive dignity may have grown and developed, we understand that its real history itself lies hidden in these peculiarities, and not to recount these is to throw its distinctive dignity into the background. Hence it was necessary that along with its external history its internal history too may come to the fore: that is, on what spiritual foundation this institution, from the alpha to the omega, has been based and by what realities its ever-increasing popularity has developed.

Fundamentally, in this connection, the foremost thing is its school of thought without elucidating which neither any light can be thrown on its spirituality nor its religious orientation can be exposed. Some questions arise here: Firstly, what is its central thought from which its **raison d'etre** may be determined? What are the constituents of its central thought from which its angles of action may be fixed? What is the head-spring of this thought from which it received this thought? What is the route to reach it whereby its being authentic and satisfactory may become conspicuous? These are the very questions without solving which no light can be thrown on its spirituality and reality.

So, the first thing in this connection is that the chain of authenticity of the Dar al-Ulum starts with the great traditionist of India, Hazrat Imam Shah Wali Allah Dehelvi whose continuous chain of authenticity reaches back the Holy Prophet (Allah's peace and blessings be upon him!). Shah

Wali Allah's knowledge, taste and thought, through the medium of Shah Abd al-Aziz, Shah Muhammad Ishaq and then Shah Abd al-Ghani, reached Hujjat al-Islam (the Proof of Islam), Maulana Muhammad Qasim Nanautavi and Maulana Rasheed Ahmed Gangohi, who universalized it through this sacred institution, i.e., the Dar al-Ulum, Deoband. So, undoubtedly, in the teaching of the Book and the Sunnah and in the elucidating and stating of the greatness and veneration of Divine Unity (**Tauheed**) and apostlehood (**risalat**), Shah Wali Allah has had a peculiar colour and a remarkable style of explaining, and whose foremost nucleal matter is Divine Revelation (**wahy**) and its discernment, which is the basis of his thought. Then in the sphere of teaching and inculcation there is that speciality of expression which appeals to the psychology of every age, and of which there are different constituents which have been working in it as per the psychology of time. Then this style of thought is not the result of mere rational deliberation or intellectual exersice; it is rather inspirational, the inspirational speciality of which Shah Wali Allah himself has expressed in his monumental work, **Hujjat Allahil Baligha**. He said :—

> One day, after the Asr prayer, I was sitting, concentrating upon Allah, when, suddenly, the auspicious soul of the Holy Prophet (Allah's peace and blessings be upon him!) appeared and enveloped me from above the head. I felt as if a cloth had been thrown over me and in this condition it was put into my heart that it was a hint towards the expressing of a particular speciality of religion; and at that time I felt a light in my chest which was increasing and expanding every moment. After some time my Lord inspired me that the matters the Sublime Pen (the Pen of Destiny) has written for me includes this also that some day I rise up for this matter which I had seen in the form of an expanding light; i.e., a special expression and exposition of religion. Verily the earth shone with the light of her Lord and its rays were reflected at the time of sunset. Light has cast its reflection on the earth (i.e., this light which was a special light of the knowledge of realities covered every side of the heart and it was this that the Chosen Prophet's shari'ah had to appear in this age in the full attire of proof and argument (which was the **zeitgeist** of the psychology of this rationalist period). Then one day, in the holy Mecca, I saw the two Imams of religion, Hasan and Husain (may Allah be pleased with both of them!), in dream as if both of them gave me a pen, saying : "This is our grandfather's (Allah's peace and blessings be upon him!) pen". Then I was thinking again and again that I should compile a treatise on this art (mysteries and realities) which may become a source of insight for the novice and prove a commemoration for the adept (and so I wrote the Hujjat Allahil Baligha). (Vol. i, p. 3).

It is clear from this that the Shah Sahib had made out through theopneusty that the age of understanding religion with good faith through mere narrative (**naql**) and tradition (**riwayat**) was no more, that the period of rational demands and proof-seeking had begun and the firmness of faith (**iman**) in respect of the knowledge of reality, truth-seeking and doctrinal traditions had become lax and rationalism was gaining ground, so much so that people had become anxious about weighing even the hidden mysteries too in the balance of reason. Therefore, as long as the traditional religion was not presented clothed in the dress of rationalism, the rationalist dispositions of the period would not be satisfied and calling it "all this is naught but fables of the men of old" would declare it to be unworthy of consideration and would thus be deprived of religion. Hence the Shah Sahib, through divine inspiration, decided to transmit religion through this traditional-cum-rational school of thought so that the entire religion, even as it is perfect in respect of narrative and tradition, may appear consummate with regard to reason and knowledge as well, and may not become unworthy of consideration for any rationalist or knowledge-loving man. So he compiled this wonderfully unique book of the time, **Hujjat Allahil Baligha**, on this topic, from which it is quite explicit that this thought of stating religion was purely inspirational, inpired into the Wali Allahian heart. At the same time, Shah Sahib also made it clear that these rational expediencies, secrets and mysteries do not constitute the foundation of religion so that religion may stand upon them; rather, the real foundation is divine revelation (**wahy-i Ilahi**) and its authentic narration only; that these rational proofs are merely a means of its affirmation and of making it intelligible to the people, and are not themselves the source of beliefs and purposes of religion; so much so that if any philosophic or rational principle be contradictory to any belief, its renouncement and the gripping of the belief alone would be real religion. So, in that inspired language, he also threw light on the speciality of this expression as well as on its grade of positiveness (**hujjiat**), and said :—

> "And when the insistence of every shrewd man began to be expressed on his own opinion and the people's paths became divergent, one community adopted the Book and the Sunnah and, as regards the predecessors beliefs, grasped them with their teeth. They did not care a fig for the conformance or opposition of the philosophical or rational principle. Even so, if they adopted those rational principles, it was to confute the opponents or to acquire more satisfaction, and not to derive beliefs from them. So, these alone are the Ahl al-Sunnah". (**Hujjat** p. 9).

Then, not only about beliefs and principles of religion but also academic propositions (**masa'il**), he said further :—

"And (this Sunnah) has also made it indispensable (**wajib**) for us that in believing the legal commandments and in the practice thereof, when they may have reached us through authentic narration, we should not at all pause to recognise these expediencies because the common intellects are generally not constant in this knowledge (as long as the knowledge of revelation may not guide them); moreover, for this reason also that the blessed person of the Holy Prophet (Allah's peace and blessings be upon him) is far more reliable and trustworthy than our (partial) intellects". (**Hujjat.** p. 6).

It is evident from this that in the tack.(**maslak**) of the **Ahl al-Sunnah wal-Jama'ah** reason is not the basis; it is rather the revelation. Reason is not the ruler over revelation as the Mu'atazila have understood; on the contrary, revelation is the ruler over reason and is also the criterion of the soundness and sickness of reason. Therefore, whether it be belief or practice, it will be based on revelation, not on rational deliberation, because the divine religion is based on authentic narration and has reached us in the form of tradition. It is not dependent on rational innovations which emerge from within us and do not descend from heaven. These rational expediencies are merely for refuting the enemies or for explaining religion to the enemies and antagonists in their own language or for deriving self-satisfaction, and not for believing and demonstrating religion.

It is clear from this that to present the handed-down (narrated) and traditional religion in the garb of rational arguments, physical expediencies and spiritual secrets and mysteries, and to make religion acceptable to the rationalist dispositions of the period by showing it to be the natural religion, is the first part of this inspired school of thought that was inspired by Allah into the Shah Sahib's heart. But from the style of expression and the manner of explaining of the **Hujjat Allahil Baligha** itself, in which these rational points of wisdom and proofs have been presented, it is also remarkable that he, ascribing these points of wisdom to relevant verses and traditions, has presented them mostly in an apocalyptic and aesthetic colour. Hence naturally from this can be satisfied only those rationalist dispositions which, believing in these traditions to some extent may also have in their minds some importance of this zest and internal ecstasy (**wajdan**). and their sense of faith (**iman**) may not have deadened completely. Otherwise people totally innocent of this belief and unacquainted with the very alley of zest, and completely devoid of this relish, would have, instead of calling it knowledge and wisdom, rejected it, giving it the caption of 'flight of imagination', and, consigning it to disinclination, would have been de-

prived of religion as usual, let alone derive any benefit from it. Accordingly, in this initial stage of rationalism which was also the incipient period of the Englishmen's interferences, knavish conspiracies and atheistic theories, from this amalgamation of rationalism and traditionalism at least those people continued to come to the right path whom reason would not let alone peacefully, though. Even so, being somewhat familiar with and affected by the regnant influences of the general milieu and the religious colour of that period, they had not been so much estranged from religion that they would have openly bogged down into the morass of apostasy and atheism, or, totally alienated from internal zest, ecstasy and soundness of conscience, would have come down to plain negation and falsification.

But after the elapsing of the age of childhood of this era, when the time of the youth of rationalism came and the English power also, having passed through the hidden and machinating stage, began to run full gallop in open courses, the said zest too began to dwindle in the same ratio. Rather, when therewith European theories and atheistic thoughts began to arrive in the shape of a rival vis-a-vis religion, and with the cross-breeding of philosophy with science these theories began to take the form of percepts, sheer reason also lagged behind and perceptivity, launching an attack, scrounged its throne of sovereignty; and now the presenting of anything traditional in the garb of the rational no more remained a guarantor of its being believed so long as it was not put forth in the guise of percepts. It was so because the pace of the time and the straw in the wind were showing that shortly Lenin and Stalin would replace Newton and Goethe, and instead of theoretical philosophy, sensory and socialistiaisms and perceptual philosophies were to be founded which would not be prepared to give importance to any theoretical and rational philosophies as long as practical and perceptible factors were not seen working in them; rather, even the swords of strength and power should not obstruct the throats of these socialistic and sensory isms.

Accordingly, swelling like a turkey-cock with the pride of perceptible and material powers, Gladstone's swollen oratory was to echo in the British parliament to the effect that "now we have become so powerful that even if the sky wishes to fall down upon us, we will stop it at the points of our bayonets." Then, after a brief interval. Stalin's was to reverberate in the atmosphere that "now we have banned the entry of God into the Russian borders", and (astronaut) Yuri Gagarian, returning safely from his journey to the moon, was to aver: "I, rising above the gravitational centre of the earth went on circling in the atmosphere of

the sky and witnessed the rising and setting of the sun seventeen times within an hour, but nowwhere there I saw God". Moreover, in this mean world anti-God and anti-prophet societies were also to be founded —merely for the reason that God is invisible to them through bare eyes. God forfend! In sum, in place of the rational gallop, a perceptual race was starting and in place of the faculties of the heart and the mind the sovereignty of the eye of the forehead was to be installed. In other words, that old Judaism, which had divested the Jews of their faith, was to revive again to come before the world and it was this only that they, striking the adze at the very basis of their faith, had fixed the eye to be their deity; and they had said :—

> "O Moses! We will not believe in thee till we see Allah plainly" (II:55). 'And we will not acknowledge the divine speech to be divine till we hear Allah's voice with our own ears'.

As though this abnegation had taken the form of a principle that a thing not seen by the eye does not exist; naturally the sequel was that sense had taken the place of intellect and perceptible things the place of rationalism. Hence, they were desirous of seeing with eyes even those spiritualities which are things to be seen with the heart and are free from and above perceptible form and shape. Hence, it had become insufficient to explain to them a subtle and spiritual reality like religion by bringing it before them merely in a rational shirt, as long as it was not brought forth covered with the mantle of perceptible objects. Thus, even as at the beginning of this age of rationalism the respectable Imam Shah Wali Allah, through divine inspiration, carved the way of rational argument and proof for the stating of religion, at the start of this period of perceptivity, a unique gem in his own fourth academic lineage, Shah Abd al-Ghani Muhaddith Dehelvi also, observing this situation of the world, indicated the dress of perceptions, though its practical period began afterwards. Accordingly, this fact becomes apparent from his own (following) incident, which was related by Haji Ameer Shah Khan Khurjavi, a favourite attendant of Qasim al-Ulum Nanautavi, before a group of students among whom this humble writer was also present; that Hakim Nur al-Din (Bhervi), the first khalifa (spiritual successor) of Mirza Ghulam Ahmed Qadiani, was one of the pupils of Shah Abd al-Ghani, though later on he reneged. After he completed his studies, Shah Sahib told him: "Mian Nur al-Din! Books you have already finished; now learn something about remembering Allah". He replied: "Sir! I have read the Quran, I have read the Hadith. What's remembrance of Allah besides this?" "Nur al-Din! You must have estimated from my lectures on Hadith", said Shah Abd al-Ghani, "that

I transform the traditional into the rational; by the practice of remebering Allah this rational will become perceptible". The purport of this observation was that by the excess of **zikr** (remembrance of Allah) illumination of the heart (**ishraq-e qalbi**) is achieved and by its lustre, along with the realm of spiritualities, the realities and knowledges of the world of perception are also uncovered. The hint was towards this that now it would not be sufficient to present religion theoretically in the rational colour till it was not put before the world with arguments of the perceptual style and perceptible evidences of which there is no other way except self-discipline (**riyazat**), spiritual exertion (**mujahada**) and excess of **zikr**, whereby gnosis, insight and the dignity of divining realities are created in the heart, and theoretical propositions turn into and look as percepts.

So, in this stating of religion, Imam Shah Wali Allah had included rational expediences and mysteries and a particular disciple of his in the fourth generation (Shah Abd al-Ghani) included along with it perceptual and observational arguments and evidences as well, which was the effect of the light of the same divine inspiration and gnostic intuition. But, anyway, this was the same aesthetic and oratorical manner which, as regards the wisdom of the verses and the traditions, could be effective and appealing to the sentiments of our own people or those individuals who were intellectually proximate. It was, however, not of such argumentative dignity that it could affect a sheer repudiator and a pure antagonist, carrying a hidden negation of the Book and the Divine Revelation in his heart, and who, **ab initio**, be a denier of the existence of the Creator and, backsliding from the necessity of prophethood, be unconvinced, from the very start, of resurrection, and may have taken these beliefs to be an amusing old fable. How could then the wisdom and insight born of verse and tradition or of relevance to them be effective upon one who would shy at the very mention of a verse and tradition? Hence it was necessary that without the initial mention of verses and traditions, religion might be presented before him with mere scientific principle in philosophical manners and in the style of the isms of the current period in such a way that, apart from narrative and tradition and apart from their rational arguments and perceptible proofs, Islam might appear before him independently in the form of a philosophy and ism. In the beginning it may not be sensed that this is some revealed religion which is being presented before him but he may feel that this is an independent, natural, intrinsic philosophy and a system of life without adopting which man can never pass his life pleasantly; and when love of this religion may have started flowing somewhat in the

straits of his intellect, he may be told at the end that this was the same Islam from which he was shying.

Keeping this situation in mind, if the present-day period is seen, then this situation has reached its extreme stage. The war of today is not that of beliefs and thoughts but is that of theories; infact it is not of theories even but rather mostly of captions and styles of expression. If today a reality is presented with the names of God and the Prophet, peoples flee from it, but if the same reality is presented under the captions of civilisation, society and worldly benefits, then not only they deem it worth paying attention to but also consider it acceptable. It means, therefore, that the real enmity is with the names of God and the Prophet, not with their message, provided it is not presented with their names. What else is the upshot of all this but this that in the present-day superficial period all the religious wars are not of realities and events but only of captions; that is, superficiality has come to such a level that meanings and realities apart, the criterion of truth and falsehood has come to depend upon interpretation and interpretative ascriptions. For instance, if initially the inculcation of a belief comes in the name of a religious tradition or a religion and whatever number of exigencies are laid bare, it will continue to be lost to bewilderment and escape, and if the same is presented under the caption of scientific, philosophical, economic and cultural expediencies, in the form of an ism, then not only that it does not prove to be a means of bewilderment and flight but also becomes worthy of attention and cogitation, as though the world has become an appreciator of words and weary of meaning. Hence, its reformation too is possible through percepts and verbal captions only, provided those words be of the same meanings which are meant to be instilled into their hearts. So, for treating the spiritual patients of this period rose up from the fifth academic generation of the same Wali Allahian family an individual who. on the afore-said line, presented from the very start the faith and religion, religious beliefs and religious principles and universals, under the impulsion of the same divine inspiration, without mentioning the names of Quran and Hadith or religion and community (millat), in such an argumentative and logical style of expression as if he were presenting, as per the condition of the times, a strong and firm is in the external caption of which initially was neither the proclamations of religion nor the information of the Invisible, but finally it was the same religion and the belief of the Unseen; but he presented it in such a manner as if it were the inculcation of a pure philosophical ism without believing which neither the social life could be maintained in the right way nor politics and civilization nor life-after-death could be firm and successful. So he laid the foundation of a new perceptual philoso-

phy and knowledge. We remember this individual as **Qasim al-Ulum** Maulana Muhammad Qasim Nanautavi (may Allah have mercy on him!), who was the pith of the sciences of Shah Wali Allah, Shah Abd al-Aziz, Shah Muhammad Ishaq and Shah Abd al-Ghani and the quintessence of their religious discernment, and the same deposit that he had taken from the Wali Allahian era, he put forth before the world in a philosophical manner apposite to the condition of this period. Accordingly, in view of the mentality of the period, verses and traditions or religious technical terms are not initially mentioned anywhere on the surface in Qasim al-Ulum's writings and compilations though in reality they are nothing but verses and traditions; rather, remarkably the interpretative part as regards form consists of argumentative forms, demonstrative proofs and perceptual evidences and illustrations, whereas the internal part, in respect of meanings and imports, consists of the realities of faith, gnostic bonds and apoclyptic and manifestative qualities. So Qasim al-Ulum has reflected the splendour of verses and traditions in the mirror of the indisputable questions (**musallamat**) and objects of sense of this era, but through philosophical argumentation and logical style of affirmation, in such a way as if an independent philosophy of life were being presented. In the end, however, it is disclosed that this is very much the same Islam by the name of which the world had been bewildered. Thus, it becomes manifest to them that they were quarrelling over only names and captions and they had not got even the wind of the matter, though by nature they were not far from reality. But when by this philosophical style the reality became evident to them, finally the same caption which Allah Lord of Honour had coined for this reality was put on it ------i.e., Islam which Shah Wali Allah and his predecessors had presented.

It was for this reason that Maulana Ubayd Allah Sindhi used to say that the only ladder to Shah Wali Allah's philosophy is the Qasimid philosophy without climbing which one cannot reach the Wali Allahian proofs adequately. So the sciences Shah Wali Allah presents in an aesthetic and apoclyptic colour, Qasim al-Ulum brings them out in an argumentative colour. The former, in fine, does not let the familiar but skeptic persons become repudiators while the latter convinces the repudiators and pure atheists; the former, under verses and traditions, explains them philosophically, while the latter, by his philosophy, brings the backsliders to the door of verses and traditions to ease their entry into the palace of religion, provided, of course, this philosophy reaches or is conveyed to them. And even as the Wali Allahian philosophy is inspired, the Qasimid philosophy too is inspired and is a treasure of afflatus. And even as regards the Wali Allahian philosophy its pro-

prounder himself has made it explicit in his writing that it is theopneustic and not the outcome of mental gymnastics, the elucidation and clarification of which has already been quoted from his writing; about the Qasimid philosophy too the clarifications of its propounder are present in his works. For instance, he himself says in his **Masabih al-Taraveeh** that :—

"Whatever they reveal on the page of my heart, I commit it to the pen". Or, for example lecturing on the question of Destiny in his **Taqrir-e** Dilpazeer, he says :—

"Having reached such and such a place of this problem, the pen stopped and the disposition came to a deadlock. So I, resorting to that Court of Honour, beseeched :

'The drop of wisdom that You released formerly—
kindly let it join Your Own seas'!

Then the door opened, thank Allah, and now whatever He is inspiring into my heart, I am committing it to paper".

Such clarifications are there at other places also; similarly, they are present in Shah Abd al-Ghani's works too, if not overtly, then covertly, that his philosophy of suasion is also inspired, even as the information of the traditional's becoming perceptible was given through the inculcation of the remembrance of Allah to Nur al-Din under the caption of "excess of zikr"; the import of which is nothing but this that the remedy of this pain is divine inspiration which he experienced, and having tasted it himself wished others also to taste it.

Anyway, it is one and the same afflatus (**hikmat-e ladunni**); when it descended upon Shah Wali Allah through divine inspiration, it put on the garb of rational colour in the stating of religion; when it came to Shah Abd al-Ghani, it indicated the performance of percepts; and when it was experienced by Qasim al-Ulum, it took the form of perceptible objects instead of intuitive things and in that too it clothed itself with a ratiocinative dress; and in tune with the changing mentality of the times, this afflatus too went on changing different attires, the common value of which is divine inspiration and intuition. The same instuition (ilqa), through divine providence, went on forming and developing the mind of these august men; but since Maulana Nanautavi had derived benefit from and been trained by all of them, he proved to be the quintessence of the knowledge and philosophy of all these elders. Thus he became

the most accomplished exponent of the tack (**maslak**) of the Ahl al-Sunnah wal Jama'ah and, from time to time, presented the sciences of this tack sometimes in the rational colour, sometimes in the perceptional and sometimes in his convincing dialectical method, in his teaching and inculcation, books and lectures, wherefore this tack came before the world in a comprehensive manner; and its comprehensiveness too became conspicuous that it combines the traditional with the rational, the rational with the perceptional, and the perceptional with the dialectical colour. It is for this reason that in the Qasim al-Ulum's knowledge there is knowledge with gnosis, expediency with command, the traditional with the rational, the rational with the perceptional, benefits with the law, the spiritual path (**tariqat**) with the high-road (**shari'at**) of religion, consciousness of divine observation (**ahsan**) with faith (**iman**), defence of religion with its affirmation; that is, combining the sentiments of the grandeur of religion with religion, he presented it in the form of a compounded electuary with a life-giving antidotal colour, which comprised realities sprung from the head-spring of pure inspiration. Allah Most High, with His unbounded bounty and favour upon him, had made his physical nature itself such that if he proves one small proposition (**mas'ala**) it appears in the garb of a general principle which settles not one but hundreds of other details.

It is obvious that when, in his time, Qasim al-Ulum alone was the sole originator of the basic idea of the Dar al-Ulum, Deoband, as has been evidenced by his pupils, compeers and elders, it was but ineluctable for this inspirational aspect to come to the fore in the tack of the Dar al-Ulum, and it did. And thereby it became clear that its tack, central thought and religious tendency were not the outcome of cogitation but were a drop from the overflowing sea of divine inspiration. So if it be said, then it can be said without the fear of the blamer's blame that Deobandism is firstly Wali Allahism and secondly Qasimism; and that it is not merely the name of teaching and learning. And in view of the combination of the afore-said academic connections, it can be said that it is not merely a madrasah but it is a madrasah of though—in the modern technical term, a school of thought.

Thus it becomes evident that Deobandism is neither a creed (**mazhab**) nor a sect, terms by which its antagonists try to incite the masses against it; but it is a comprehensive picture and a complete edition of the tack of the Ahl al-Sunnah wal-Jama'ah in which all he offshoots of the Ahl al-Sunnah wal-Jama'ah are seen joined with their root. What a fine succinct sentence the Poet of the East, the late Dr. Sir Shaikh Muhammad Iqbal—and it beseemed him alone—had spoken about Deobandism! When someone asked him, "What thing is the Deobandi, a creed or a sect"? he

replied : "It's neither a creed nor a sect; Deobandi is the name of every rationalist religious man".

At all events, the central thought and fundamental religious orientation or tack of the madrasah of Deoband is a comprehensive, moderate and versatile tack of the Ahl al-Sunnah wal-Jama'ah in which, by the combination of the sunnah and the Jama'ah (group), the principle of religion, which is the Book and the Sunnah, and respect for the religious personalities—jurisprudents (**fuqaha**), traditionists (**muhaddathin**), school doctors (**mutakallamin**), professional commentators of the Quran (**mufassarin**), Sufis, fundamentalists (**usuliyyin**) and divine doctors (**ulama-e-rabbaniyin**) —both have combined. Neither departing from principle there is invention, novelty and renewal so that the door of heresies (**bid'at**) and innovations may be opened, nor breaking away from the religious personalities, there is self-esteem and opinionatedness whereby the gate of pride, presumption, self-conceit and haughtiness may be set ajar, and the greatness of the pious predecessors and the just posterity may become chimerical. So, the prevention of the first disease is done with the world 'Al-Sunnah' and the second disease is averted by the word 'Al-Jama'ah', and thus this comprehensive and moderate tack. cleansed of all diseases, has reached us intact through Madrasah of Deoband and other madrasahs of similar nature. Otherwise in whichever tack there is excess and deficiency, it is either due to the absence of both these words, Al-Sunnah and Al-Jama'ah, or the lack of one of them. If there be no sunnah, it will become a tack of heresies and innovations, and if al-Jama'ah be missing, it will become a tack of self-opinion, free-thinking and presumptuousness and the result of these two shortcomings is excess and deficiency.

Arabic Couplets :—

> "An unpractical religious divine who does not care about dishonour is a great mischief and a greater mischief than him is an ignorant devotee. Both of them are very great mischiefs in the world for one who follows them in one's religion".

Seeing these resplendent signs of the Qasimid **nisba** (filiation) prevailing and pervading each and every brick of the Dar al-Ulum, a poem **Ta'bir-eManam-eQasimi** ("Interpretation of the Qasimid Dreams") gushed out to my pen and paper though neither I am a poet nor the composition of verses is my hobby. But when sentiments crop up and demand to be expressed, neither the art of poetry is a condition for them nor they are restricted by it. The poem is in the Persian language, consisting of 178 couplets. Since some of these couplets concern the Qasimid nisba and its pervasion in the Dar al-Ulum and also appertain to the central thought

of the Dar al-Ulum, they seemed to be apposite to this occasion and, therefore, their presentation here was not considered odd, because it is no new addition if the facts related in prose now appear in the garb of poetry, there being only a difference in the form of expression. And they are as under :—

1. O Qasimid nisba !Bravo ! The tumult of religion, aggressive as well as defensive, is exciting in the world because of you.

2. O Qasimid nisba ! How honourable you are ! It is due to you that the natural religion is evident to everyone, whether one is just or oppressive.

3. O Qasimid nisba ! How bountiful you are ! This total bounty is dominant universally over the whole world due to you.

4. O Qasimid nisba! How excellent is your justice, for the justice of Islam, freed from the two extremes, became known to all through you !

5. O Qasimid nisba! How most superior you are that the benefaction from the Invisible became a witness and manifest matter to you from the hidden Unseen!

6. O Qasimid nisba ! How well-guiding you are that guidance and instruction have settled down in hearts due to you with moderate understandings.

7. O Qasimid nisba! How deep is your insight that the care of the end was intelligently understood by the heart of the world due to you.

8. O Qasimid nisba ! The geist, the the acuteness of intellects is due to you. The intellect is a creation of God and the moderation of intellects is from you.

9. A nisba comprising good morals and aspects of love, for these alone are light and mercy in this murky house (world);

10. A nisba of knowledge and action, a nisba of love and 'states' (ahwal) a nisba of inner religious understanding, a nisba of the mysteries of sciences;

11. A nisba of knowledge and modesty, a nisba of favours and sufficiency, a nisba of love and fidelity, a nisba of help to the opressed;

12. A nisba of patience and trust in Allah by way of sincerity and chastity, a nisba of good treatment to the kindred, a nisba of poor earning;

13. A nisba of generosity and liberality, a nisba of benevolence and bounty, a nisba of remedy for deprivation for the pain of the deprived one;

14. A nisba of the glory of brethren for the love of the brethren, a nisba of universal affection and treating with attention.

15. Humility, civility, meekness and courtesy for Allah's sake—a nisba which is free from the contemptible arrogance.

16. You have come as a comprehensive nisba comprising all sorts of merits. Qasim is of you and sciences are distributed from Qasim's door.

17. Your nisba is a nisba amalgamated with religion and state; the meaning of the Immaculate Speech became conspicuous through you.

18. Your days are full with jihad, nights with self-disciplining practices; it is your power that is joined to this exterior and interior.

19. Your day is spent in exterminating infidelity (kufr) and night in self-abnegation; your high-spiritedness has merged in the worlds and the souls.

20. All the good attributes were collected and then given to the nisba; that's why the Qasimid nisba became known as comprehensive.

21. The Qasimid nisba is a collection of all these attributes; hence this is the very school of thought in this seminary.

22. It is this wise colour of Islam with which Qasim al-Ulum imbued this seminary.

By keeping this comprehensive and moderate thought or tack of the Mahrasa-e Deoband before ourselves, it appears that, under this moderate tack, the aim and ideal of the founder of the Dar al-Ulum was to unite with one another all the genuine tacks and their followers, for factional disunity, at that time, was the order of the day in the country. almost, an integral part of each tack, and, therefore, all the tacks and

their followers, due to differences of their tacks, were engaged in wrangle and squabbles, save those whom Allah had preserved. If a jurisconsult **(faqih)** was against the Sufi, the Sufi called him a man deprived of esoteric knowledge, an externalist, an undiscerning person and a rigorist; whereas the jurisconsult used to consider the Sufi a prisoner of unauthentic fancies and mental superstitions under the cloak of esoteric knowledge, one suffering from intellectual vertigo and backsliding from the predecessors' beliefs. The traditionist **(muhaddith)** was the opponent of the schoolman **(mutakallim)** of the time, and vice versa. The traditionist used to call the schoolman a captive of intellect, one overawed by time, a renegade from the predecessors and their practices, making religion philosophy in the name of dialectics **(kalam)**, deprived of the predecessors' beliefs, rather an interpolator in religion. And the schoolman had believed the traditionist to be a mere memoriser of words, lost in verbal interpretations, a slave of externalism, ignorant of realities, unaware of the principle of religion, helpless in the intellectual exposition of religion, and unacquainted with language, etc., etc.

In short, the policy difference had changed into controversy of tacks, and difference of tacks into dispute, and the divergence of natures **(mashrab)** had taken the form of schisms, whereby the germs of diversity and dispersion had spread in the ummah, and everyone was ready to falsify, nay, anathematize each other. But Qasim al-Ulum and his Dar al-Ulum, in their comprehensive tack, presented Hadith, **Tafsir**, **Fiqh** (jurisprudence), Principles of Fiqh, dialectics, **Tasawwuf** (Sufism), reality and gnosis, all religious sciences and states, as a bouquet of particoloured flowers (each of which, blossoming in its respective bed, was fixed on its stem), in such a compact manner that a centripetal way was created for all the different classes following different tacks to assemble at one point. So this thought on which the foundation of the Dar al-Ulum rests proved to be a combiner of the men of truth and a subduer of the men of falsehood, of which the main reason is that under the education of the Dar al-Ulum, its tack has had two basic elements. One is jurisprudential and dialectical or, briefly speaking, an academic tack, and the other is educative and cultural or, briefly speaking, the ethical tack; and both these academic and ethical tacks being perfectly moderate have accommodated in them the substance of all the tacks, as though it were the sumtotal of the good qualities of all the tacks. Hence all academic and ethical classes can assemble at it and it can be fixed as the meeting-place for all.

So, as far as the academic tack is concerned, its 'asylum of business' **(marja'al-amr)** is the precious being of Hazrat Shah Wali Allah to whom

this tack has been revealed from Allah through inspiration, details whereof have already been given in the foregone. And even as, by reason of its perfect moderation and comprehensiveness, it is physically a universal centre for all academic classes of people, similarly, if the followers of all the tacks think justly and judiciously, they can assemble at it or at least, admitting it to be their own centre, can draw near it. For instance, as far as the different jurisprudential methods (**mazahib-e faqiha**) of the jurisprudents of the ummah and the **mujtahid-imams** are concerned, they have been produced by the external confliction or divergence of hadiths and depend on the narration of one or the other hadith.

The foremost principle of the jurisprudential tack of the Dar al-Ulum is: "To utilize a thing rather than leave it unused is better".. The wise do not let go unused even the most ignoble of things, let alone leave an excellent thing unused and let it go waste, and amongst all the excellent things the superexcellent is the prophetic speech as well as the Divine Speech. Hence, to make any aspect of it useless or impracticable is indubitably repugnant to the nature of this tack. The natural corollary of this is that amongst the variant hadiths the one that is most consonant and nearest to the Legislator's (peace be on him!) tenor, it is, in conformance to Imam Abu Hanifa, fixed as the real method (**mazhab**), and all the rest of the traditions are being linked to it in their respective order and place, wherefore no hadith is eliminated from the pale of practice. In other words, there is "conciliation of traditions" (**Jam'a bayn al-riwayat**), whereby the path of reconciliation and compatibility is created. Without discarding the conflicting traditions, they are made subordinate to the original tradition through rational and traditional reasoning and are brought within the sphere of practice and are not allowed to be wasted by making them useless, so that no aspect of the prophetic speech may remain outside the pale of practice; so much so that instead of jettisoning even the **hadith-e mursal**, its demonstrativeness (**hujjiat**) is acknowledged. Thus no aspect of any tradition discerned by the guiding Imams remains outside the tack. We can interpret it in this way also that the jurisprudential grades of all the Imams collectively come within this tack. At the most there can be difference only of **rajeh** (superior, "the dipping scale") and **marjuh** (overcome, "the rising scale") or **afzal** (most excellent) and **mafzool** (exalted, made excellent) or **asl** (root) and **far'a** (offshoot) or **azimat** (determination) and **rukhsat** (permission). However, at some places the difference of **ja'iz** (permissible) and **na-ja'iz** (impermissible) is also created, but very little. So this makes no difference in the comprehensiveness of the Hanafite fiqh and the truthful ness of the other systems of fiqh, whether two **nasus** (explicit and decisive texts or dictums) be mutually opposing or two aspects of a single **nass**

be opposing each other. So conflict does arise in the casuistic sections (**fru'at-e ijtehadi**) but no situation of opposition and controversy can crop up so as to incur the blame of escaping from or avoiding any jurisprudential tack. Thus the truthfulness and glory of the imams of **ijtehad** are also maintained in proportion to their dignity and it also does not make any difference in the sincerity and magnitude, respect and veneration of their jurisprudential tacks. Then this divergence too is not that of truth and falsehood so that it may conduce wrangling but is merely of error and right course in which neither aspect is devoid of reward. And it is obvious that when the utmost casuistic endeavours (**ijtehadat**) of all the jurisprudential systems (**fiqhs**) and jurisprudents, collecting at one centre, are maintained classwise, befitting their position and rank, not only the crevices of contention and controversy are closed but by way of a common factor a unity of sorts is also created under which all these jurisprudential systems and jurisprudential ranks do not only become reliable but they also converge on one centre which is a clear proof of the comprehensiveness of this tack.

Now as for the true Islamic sects which, though united in principles and bases, are somewhat divergent due to requirements of legal rules, in the meanings of sectional beliefs, it is evident that the source of this too is casuistical thought and view, whereby due to difference in casuistry (**ijtehad**), divergent points of view may be established and take the forms of beliefs, and they may be begun to be considered sects although they are not sects since all the principles and bases of Islam are united. But since Shah Sahib s tack is comprehensive of explicit text (**nass**) and casuistry (**ijtehad**), as long as any casuistical aspect of these sectional beliefs does not come into clash with the fundamental principle and the basic rules and regulations of the Shari'ah, it does not remain unacceptable, save this that instead of giving this aspect its basic position in the proposition, it may be put at an incidental, sectional place. but it cannot be discarded. In this way when any true sect and any of its doctrinal belief does not, with a little reasoning, go out of this tack, there remaining difference of degree only in its being purposeful or purposeless, there arises no situation to discard it too totally when it is within the circle of the probabilities of any explicit text (**nass**) or the branches of any legal (**shara'i**) principle. Therefore, in this comprehensive tack these Islamic sects are not wholly estranged from the **bona fide sect**; rather they draw nearer to it; only the false, pseudo-sects remain outside as they do not at all want to enter the sphere of truth. Now as for those stratas of society which, falling prey to doubts due to merely their own exertions in respect of Islamic propositions (**masa'il**) look aloof from the masses' tack, and, expressing their opinions in the matters of the Unseen, may be

engaged in the endeavour of weighing the Invisible in the scales of the Visible. So, since this Wali Allahin tack is comprehensive of reason and tradition and combines the rational and the perceptional, and all the beliefs and general principles have been presented in it in the garb of rational proofs and natural expediencies, which is a repellent of all such intellectual doubts and keeps within it the provisions for intellectual solace and satisfaction of the stratas entangled in intellectual complicacies, then there remains no question of these stratas' fleeing from the tack of truth, provided, of course, they become all ears and listen to these rational proofs of the legalities **(shara'iyat)** with complete presence of mind. Accordingly, experiences are a witness that whenever such rationalist people have seen this religio-legal **(shara'i)** tack attired in rational garments and in the dresses of right thought, their doubts have been dispelled as well as they, admitting sincerely their ignorance or carelessness, have drawn near to this tack, or, having become its supporters, have become one of it. Now remain political circles who are habituated to call religion and country (i.e., state) separate, and who are always apprehensive of losing their political ends by taking the name of religion. So, in this middle-of-the-road tack those basic rules of religio-legal politics too, derived from the Book and the Sunnah, have been presented, which are not only the answer to all such doubts but are also the natural way of attaining the political ends.

At all events, the sphere of this moderate tack is comprehensive, broad and inclusive to such an extent that neither the casuistic classes nor the dialectical groups can remain separate from it, nor the philosophical circles, since their indisputable questions lie wrapped in it, can withdraw from it. The implication thereof is nothing else but this that the Wali Allahian tack has, on principle, collected within itself all the sects, circles and classes, and in which all the capabilities of centrality are present which do not let any rationalist academic classes remain outside its pale, and whenever these will be used with equity and justice, thay will prove a satisfactory recipe and a comprehensive centre of attention and will pull out mutual contentions and communal schisms root and branch. Accordingly, an independent discussion in the **Hujjat Allahil Baligha** consists of politics, sociology, civilization and societies and the title thereof therein is **Irtefaqat** (Societies), in which religio-legal discussions and religio-legal points about the political branch have been fully exposed with natural arguments so that no reasonable theory of the present-day politics too is out of its pale. Hence for political bodies too this tack has had the position of a compact centre at which these circles can assemble, provided they look into it and try to grasp it.

On the other hand, the other fundamental element of this tack of the Dar al-Ulum is the cultivation of good morals and purification (**tazkia**) of the selves, which is born through austere practices (**riyazat**), striving with the unregenerate soul (**mujahadat**), and the Sufii orders (**salasil**). Under this tack the great ones of the Deoband group are mostly attached to the Chishtiyya and many of them to the Naqshabandiyya order. The nearest asyium and boundary of the Naqshabandiyya family is the great crusader, Sayyid Ahmed Shaheed Rai Bareillvi (Allah's mercy be on him!) and the retreat and shelter of the Chishtiyya family is Shah Abd al-Raheem Vilayati. Both are contemporaries and had been dispensing grace universally during the same period. Hence these two orders alone are more well-known and more current in the country. In the Chishtiyya system a **qalander**-like colour is dominant the peculiar qualities of which are impetuosity (**josh**) and tumult (**shorish**), ecstasy (**wajd**) and exciting mirthfulness (**tarab**), etc., under which the uproar of 'state' (**hal**) and 'utterance' (**qul**) always dominates over them, wherefore the caption of their lives is 'kindling', 'smouldering' and 'the tearing of clothes' On the other hand, in the Naqshbandiyya order, there is dominance of concealing and hiding, silence and reticense, aplomb and forbearance—characteristics that make them truly answer to the following couplet :—

"The Naqshbandiyya are strange caravan-leaders!: they lead the caravan through a secret path to the Sanctuary (Haram)".

Apparently there looks a relation of antithesis between both these orders though the destination and purpose is one. But in the afore-said saints, Sayyid Ahmed Shaheed & Shah Abd al-Raheem, of both these orders, a form of reciprocal impressing and impressionability, in a God-engineered manner, was created; and, in sufistic terminology, a way of mutual exchange of mystical qualities in their **nisbas** appeared. It is a long story. The substance of it is that a condition of expansion, high spirits and exhilaration used to dominate over Sayyid Ahmed Shaheed while a condition of fear, apprehension, shivering, gloom, worry and weeping used to be dominant in Shah Abd al-Raheem.

On the occasion of Sayyid Sahib's journey for jihad, both these august men happened to meet in the mosque of Bunbi and through mutual attraction and absorption sat down in a closed room. When they came out, Sayyid Sahib had a weeping face while Shah Sahib's was all smiles and laughter; i.e; the **nisba** of each had affected the other: It can be interpreted in this manner also that the Chishtiyya and Naqshbandiyya systems mutually amalgamated and the holy effects and conditions of both the saints

reaching each other, compounded, whereby some effects of tumult and lamentation, weeping and wailing, appeared in Sayyid Sahib's Naqshbandiyya condition while self-possession and quietness, and under the religio-legal mores, the dignity and gravity of conformance to the Sunnah gained dominance in Shah Sahib's Chishtiyya condition. And therefrom this Naqshbandiyya-influenced Chishtiyya quality in which along with internal smouldering the colour of reverence for the Shari'ah and conformance to the Sunnah had become dominant appeared in his most well-guided successor **(Khalifa)**, Hazrat Mianji Nur Muhammad Jhanjhanvi, who expressed it in the following words (which I heard many times from my respectable uncle, Maulana Habib al-Rahman, the sixth vice-chancellor of the Dar al-Ulum, Deoband) that "I have prepared (i.e., cooked in) such a casserole which had not been prepared a hundred years ago nor will be prepared after a hundred years." Recounting these words the said Maulana used to say that the allegory-appreciating men of Allah during the period of the establishment of the Dar al-Ulum held commonly the view that by this Hazrat Mianji Sahib's casserole, not prepared before or after one hundred years, was meant the Dar al-Ulum, Deoband, in which **tariqat** (the esoteric path) has combined with the **shari'ah** (the exoteric revelation), knowledge of civil mores **(adab)** with love-sickness (sokhtajani), conformance to the sunnah **(itteba'-e sunnat)** with transitionary spiritual 'states' of rapture **(ahwal)** and 'conditions of enlightenment' **(kalfiyat)**. Hence the people of this order having pathos, **hal** and **qal** (rapture and utterance) are not only love-sick but are also decorous **(adab-dan)** in whom, along with internal pathos, reverence for the shari'ah and conformance to the sunnah dominate at any rate; the internal smouldering being that from the Chishtiyya system and the knowledge of etiquette and the sedateness of conformance to the sunnah being from the Naqshbandiyya order. So this order **(silsilah)** that came to Maulana Nanautavi and Maulana Gangohi first from Mianii Sahib and the through Haji Imdad Allah, manifested the spiritual graces **(fayzan)** of these august men in the form of the Dar al-Ulum, which should be called the aggregate of the **nisbas** of the great ones of both these orders, and its grandeur appeared in the following manner :—

'The goblet of shari'ah on one palm, the anvil of love in the other : every sensual man does not know the art of wielding both the goblet and the anvil'.

The interpretative statement of the elders that this casserole was an allegory for the Dar al-Ulum is further supported and, in respect of reality, proved stronger, which I have heard from the same deceased elders, particularly from my respected uncle, that Hazrat Nanautavi

said : "I have been shown the shape of this madrasah as a hanging pipkin in the World of Prototypes **(Alam-e-Mithal)**". Some gentlemen have interpreted this 'hanging pipkin' with **'tawakkul'** (trust in Allah). They assert that the axis of the madrasah is certainly on the pipkin, which is a utensil for food, but it is hanging, which is the aspect and dignity of trust in Allah that even after adopting means the result remains subject to divine will; i.e., the emergence of result by merely adopting means is not certain but remains suspended on divine will. Hence the appearance of this madrasah in the form of a pipkin is a warning to the effect that in respect of this madrasah eyes should be fixed more upon trust in Allah and divine help rather than on external means. For instance, neither any means of permanent income should be created for it nor the firm promises of men of affluence should be relied upon, even as Maulana Nanautavi himself has drawn full attention to this matter in his eight-fold basic principles. But notwithstanding the acknowledgement of this explanation, in the light of the previous incidents, its significance and tack seem more apposite to this comprehensiveness in which the shari'ah and the tariqa, pathos and fascinating etiquette have been gathered together. As though the sum of Mianji Sahib's statement is : "For the last one hendred years comprehensiveness of tack in the Indian community had become languid, and every strata of society, due to absence of comprehensiveness and presence of individualism of tack, was engaged in fighting at close quarters with each other, and, particularly, two separate tacks had been created. by calling shariah and tariqa as two different paths; but now that dualism and double-facedness has been ended on the hands of this faqir and now, by the admixture of the Chishtiyya and the Naqshbandiyya orders, has come the era of prudent ardour and angelic excitement, the casserole of which is ready and now food cooked in it only will be distributed throughout this country from the east to the west". This is the reason that among these deceased predecessors, inspite of the dominance of the Chishtiyya order, which is their original order, allegiance (bai'at) was being taken in all the four families, particularly in the Naqshbandiyya order, and training was being given, as per capacity, according to all the four orders. A number of great men who could not make progress in the Chiishtiyya system were trained by these august men according to the Naqshbandiyya method. . Maulana Habib al-Rahman himself used to say about his own condition that "after vowing allegiance to Maulana Gangohi, when I could not make any progress according to the Chishtiyya system, Hazrat Gangoshi told me that my share lay in the Naqshbandiyya order, not in the Chishitiyya", and when he was made to walk on that path, he made progress and Allah Most High made him successful and united (wasil) in that order only.

In view of this situation it can be asserted that along with academic and jurisprudential orders, the Sufi orders have also been gathered in the tack of the Dar al-Ulum wherefore no true Naqshbandi and Suhrawardi and Qadiri can remain aloof from them.

When a firm impression of this comprehensive tack fell upon Qasim al-Ulum through the spiritual grace of his director of the path, **(Shaikh-e Tariqat)**, Hazrat Haji Imadad Allah, and he, as evidenced by his Shaikh, became the Shaikh's tongue, even as the Gnostic of Rum (Maulana Jalal al-Din Rumi) had become Shams Tabriz's tongue, this comprehensiveness always remained in his sight and its public manifestation took place in the shape of the Dar al-Ulum, and then, to all intents and purposes, the same came to be fixed as the tack of the Dar al-Ulum also. The 'resort of affair' **(marj'a al-amr)** of one was Shah Wali Allah and of the other the great spiritual successor of Mianji Jhanjhanvi, Haji Imdad Allah, whereby was formed the Qasimid spirituality **(haqiqat)**; and since he was the axis of Hadith in the Dar al-Ulum and the resort of authority' **(marj'a al-istenad)**, it clearly means the same thing which has been mentioned above that the aim of Qasim al-Ulum and the Dar al-Ulum was the unity of all the orders and their respective followers. In the academic tack his aim was to collect all the academic orders and circles so that the sufi and the schoolman, the traditionist and the jurisprudent. the methodist and the gnostic may not remain disunited and distinct from one another but may be considered one and their arts also, intermingled and blended, may appear in the form of a single discipline.

On the other hand, in the training orders the orders of the saints were to be consolidated so that one who may be a Chishti may also be a Naqshbandi and one who may be either a Naqshbandi or Qadiri or Suhrawardi may also be a Chishti in order that not only the sufistic orders but their followers also may naturally appear as one. Hence if the Dar al-Ulum is acknowledged to be the centre of the unity of the **ummah**, it will not be against reality. It was the same central thought which was a deposit of the Qasim al-Ulum's heart and which he wanted to expand through the path of the madrasah. Then, the common men of insight used to know this madrasah as only a madrasah but his good self knew it not as a madrasah but as a school of thought, and hence, **ab initio**, he had made up his mind to make it expansible. This is the reason why in all those nurtured in the Dar al-Ulum, whether great or small, this colour of conciseness was apparent in proportionate degrees and still is, that, in them, along with teaching and learning self-discipline **(riyazat)** and striving **(mujahada)**; along with the **sanad** of Hadith the sanad of esoteric succession **(khilafat-e batini)**; along with the 'intent-

ness of states' (**josh-e ahwal**) the decorum of **'qal'** (utterance); along with internal smouldering soul-fascinating etiquette; and along with the orders of the shari'ah the orders of the tariqa, were established collaterally. While the Sabiri line of Kaliar and the Quddusi method of Gangoh came through the Chishtiyya system the Mujaddid's conformance to the sunnah and Sayyid Ahmed Shaheed's 'elevation of Allah's Word' was accreted through the Naqshbandiyya line. Hence in the young alumni of the madrasah neither rigorism was produced so that harshness might appear from them nor was there sheer softness so that they might be accused of cajoling; neither did they condone the unlawful things (**munkarat**) so as to receive the blame of being overawed nor did they indulge in imprudent hindering so as to be liable to objection. On the contrary, along with religious staunchness affection for all the creatures and along with poverty (**taqashshuf**) courtesy (**mulatifat**) mutually went into their making, which is the true picture of "but follow a way between" (XVIII : 110), and is a correct interpretation of the said casserole. It was because of this ethos that within the brief period of one hundred years arrangements for general reformation and training were established in this comprehensive group on a world-wide scale and became successful, whether it was an arrangement for education or preaching, or a mode of training the people or reforming the **ummah**.

In the central thought of this comprehensive tack, along with arts and sciences, the addition of that class comprehensiveness and collectivity is also included under which this Dar al-Ulum has always stressed unity amongst Muslims and, on the basis of the unity of the **Kalima**, the oneness of the **ummah**, and has always abstained from sectarianism **inter se**, which is in fact the true spirit of this thought, whereby not only the confusion of the **ummah** prevailing in it due to seizure of sovereignty from it was removed but a way of gathering together at one point and one centre was also created for it. At the same time, along with the unification of the different classes (of society), the difference of ranks and grades of these classes also became apparent; and then, by the gathering of the top-ranking persons, the way for the gathering of the scattered masses was also automaticallty forged. This is a different matter that the people who desire the confusion of the **ummah** for their own particular ends, believing it to be a sin to come near the door of the place of this gathering, may have made it their ideal to run away from it, and they, let alone points of view, may not have even leisure for observing the observable, then what blame can be laid at the comprehensiveness, and catholicity of this tack? Let them take care of themselves. "But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower". (II:137).

The sum and substance of this is that whether it be the 100-year casserole or the hanging pipkin, both these things are concerned with the spiritual divinings (**makshufat**) of these elders and predecessors; these are among the matters of the Unseen, not the outcome of rational cogitation or mental callesthenics. And it is obvious that when this Dar al-Ulum is an answer to these casseroles, the result is evident : that the connection of the reality of this institution is with the Invisible powers, tidings and hints from the Unseen, not from mere formal counsels; rather the counsels themselves have depended upon and drawn from the same hints. So what other name but that of "the Inspired Madrash" can be given to this institution? This is the reason that since the operating power of this institution is an invisible power, today also the power that creates invisible ways of deliverance for it from the difficulties and hindrances of the time is the very same invisible power that, in the very beginning, laid its arrangement in this visible world; and its supervision is so conspicuous that the humblest servants of the Dar al-Ulum like us have been obsereving all the time and still observe it. It is the effect of this power that its working on mere reliance on Allah is continuing on a world-wide scale without the provision of means; the functionaries' work is only **bona fide** intention and sincerity, and not its operation.

Similarly this dream of the Qasim al-Ulum that "I am standing on the roof of the Noble House of Allah and canals are flowing from the fingers of my hands and feet and are expanding in all directions of the world" was interpreted by the august men of that era to the effect that the benefits of the prophetic sciences would be current from him throughout the world, and when the Dar al-Ulum came into existence, the same august men called it the interpretative personification of the said dream. Or this dream of Maulana Rafi al-Din Naqshbandi, the emigrant to Madina and the second vice-chancellor of the Dar al-Ulum, that "the keys of the religious sciences have been given into my hands" was also interpreted to mean the same Dar al-Ulum. All these are in fact the interpretations of the same casseroles that had been shown to Hazrat Jhanihanvi and Maulana Nanautavi, from which it is clear that this Dar al-Ulum, as regards its reality and spiritual significance as well as its incorporation and shape is the manifestation and verification of good tidings from on high, and the Invisible powers themselves are working in its formation. Anyhow, in the thought of this institution on which the spiritual building of the Dar al-Ulum is standing, along with sciental, ethical, practical, rational and political attributes, the attribute of comprehensiveness, collectivity, equity and moderation also proves to be the nucleal factor of its task. Hence, according to the statements of the great elders, among the groups of the men of Allah of the time, this

madrasah, as regards its group, was considered a renovator (mujaddid), which, through its thought and cognition of the individuals' dispositions, discharged the duty of revivifying all the branches of religion and proved to be the collection of the nisbas of the saints of the time.

It is obvious that when the reality and significance of this madrasah, i.e., the very existence of its central thought and its constituents has been due to divine inspiration, it was but natural that divine inspiration should have played a part in its formation, shaping and construction. When the existence of form is naturally subject to its own reality and is its shadow, rather its manifestation, in which that reality shows its splendour, hence, commensurate with its significance, its foundation. its starting, its construction its frame of administration, so much so that the very selection of its main and key personalities too was not made through merely the general customary methods of counselling, that some judicious individuals may lay heads together regarding the establishment of a madrasah and after discussion when all may have arrived at a consensus they may have put the decision into practice. Rather, like its central thought, its formative matters too seen to be subject somewhat to inspirations and heavenly mystical revelations. Accordingly, that central thought also, which, starting from the Wali Allahian family, had reached Hazrat Qasim and Rasheed was inspired into the hearts of the saints of the time through divine inspiration itself at the time of the mental formation of the establishment of the madrasah, and without any apparent exception the souls of all of them at once expressed it in chorus; as though, in conformance to the prophetic sunnah and as required by the verse "and consult with them" (III; 159), it was also given the form of consultation and deliberation, but the divine hints alone were kept as the basis.

So, whenever these holy men used to gather together, they used to put their mystical revelations (**mukashifat**) before each other. If one august man said: "it has been inspired into my heart that now there is need of establishing a madrasah to make religious education common in India", another would say: "the same is coming into my head also". If one said: "It has been divulged to me mystically that a madrasah should be established", then another would also say: "the same has come to my mind also". If the fourth one said; It has been shown to me in dream that there is now need of the establishment of a madrasah", another would say, "the same has been revealed mystically to my heart also". In short, this was a voice in unison which was reverberating as a heavenly desire in the minds of all the men of heart, the substance of which, according to their own statements, was as follows ;—

"Now that the Muslim power has come to an end in India, collectively, there has been left none to patronise knowledge, and even if there has survived someone, he has not had the courage, due to unfavourable circumstances, to proceed forward, and hence whatever has been left of this heritage of the prophetic sciences has fallen on the way to oblivion. It is therefore apprehended that the Muslim race, falling a prey to ignorance, might fall into the hands of strangers and the Muslim community and religion might be wiped out from this country. Hence the establishment of a madrasah is indispensable whereby the community may be maintained through education and training. If religious consciousness, religious education religious sentiments survive in the Muslims, they, because of the survival of religion, will be able to adjust their worldly lives also. But if the very basis of the community is done away with, there will remain no question of their reconstruction. So now there is no other way of protecting religion save the establishment of a madrasah".

It is obvious that this speciality of these august men's mystical revelations coming to the fore was not of the nature of a formal consultation; it was rather an exchange of inspirations and heavenly good tidings on which internal and spiritual consensus was formed and on 15th Muharram, A.H.1283, it adopted the form of incipience of the Madrasah of Deoband. It is clear from this that the question of the establishment of this madrasah, too, like its central thought, was theopneustic which took place through divine signs. Rather, much earlier than the period of these founders, and besides the Wali Allahian family, other men of Allah of India too had perceived not only the establishment of this madrasah but also its site through divine tokens and had already expressed it in subtle hints.

I have heard it repeatedly from my elders and it was a commonplace and well-known talk in their circles — and then its authority is available in the pages of history also — that when Hazrat Sayyid Ahmed Shaheed Bareillvi, while en route to the North-west Frontier province in connection with jihad, happened to pass through Deoband and when he reached the place where the madrasah is situated today, he remarked : "Here I am smelling the fragrance of knowledge", although at that time the rubbish of the town was being dumped at this site. But the adage is famous that every dog has his day. At last the aromas of knowledge burst forth from here, as Sayyid Ahmed Shaheed had indicated. It is clear from this that the site of the Dar al-Ulum too has been fixed in a way through divine tokens and which, under physical causes, proved a motivation for the desires of the hearts of the elders of the ummah of that era so that they too selected the same site through the desire of

their hearts which had reached them passing through one invisible state to another, till at last, in A.H. 1283, it appeared in the form of the madrasah on the theatre of presence (shuhud). Hazrat Nanautavi, along with his enlightened **(raushan-zamir)** compeers, became intent upon starting the madrasah, and when Haji Muhammad Abid sent a letter to him at Meerut. informing him that an amount of contributions had been collected and requested him to come to Deoband, Hazrat Nanautovi immediately called Mulla Mahmud Deobandi, who was then a teacher in Meerut, and asked him : "Mullaji! How much pay do you get here"? He replied : Rs. 10/- p.m.". "How is it", said the Maulana, "if your pay is raised to Rs. 15/- p.m and you reside in Deoband"? He replied ; "Sir! What can be better than this"? So Maulana Nanautavi gave him the appointment in Meerut itself and sending him to Deoband, wrote to Haji Muhammad Abid : " I am sending Mulla Mahmud on Rs.15/- p.m. You may start the work of education, without waiting for me. I will also reach later". The reasons and expediencies of this absence can be seen in the article "Bani-e Dar al-Ulum", published in the newspaper, **Madina,** Bijnore, in October. 1965.

At all events, the work of education started in the Chhatta Mosque. The construction of the building of the madrasah started eight, nine years later, and while laying the corner-stone all these august men were present. Since all the basic matters of this madrasah were being implemented through tidings from the Unseen, the eyes of these holy predecessors used to be fixed more — and they used to devote more time to this — on attention towards Allah, invocation, supplication and mystical discoveries from on high rather than on opinion, consultation and mutual understanding. In other words, rising above the customary means, the maintenance of the madrasah depended more on the unforseen divine help rather than on the provision of material means. Accordingly, the following incident mentioned in the **Arwah-e Salasa,** and has been continuously heard from the elders too, is a just evidence in this regard. After the establishment of the madrasah. Diwan Muhammad Yasin, who was a favourite proselyte **(murid)** of Maulana Qasim al-Ulum and was, through one relation, my maternal grandfather also, and was also the first organiser of the library of the Dar al-Ulum, went on pilgrimage to holy Mecca. There he used to be frequently present in the auspicious **majlis** (assembly) of his Shaikh's Shaikh, Haji Imdad Allah Sahib. While departing from there (Mecca), he requested Haji Sahib to pray for "our madrasah. '.Haji Sahib retorted. "How fine ! It was we who rubbed our foreheads in prostrations during nights, saying, 'O Allah! Establish a madrasah for the protection of Your religion and knowledge'! and now the madrasah has become yours"! Then he said: "The thought used to come to my mind that the madrasah

would be established at Thana Bhavan (which is Haji Sahib's native-place) or at Nanauta (which is Qasim al-Ulum's native-place). But what did we know that the people of Deoband would walk off with it"?

From these events it is fully clear that the yearning for the establishment of a madrasah first cropped up in the heart of the chief of this group — Hazrat Haji Imdad Allah (may his secret be sanctified), and from him it proliferated to his group. All these gentlemen were masters of esoteric knowledge and hence this yearning settled in the heart of every one of them, a fact which we have interpreted as "internal consensus, (**batini ijtem'a**) in the previous lines. However, this fancy in all these elders was generally limited to the extent of establishing a madrasah only, the purport being religious education and, through this medium, the protection and survival of the Muslims in this country. But as far as the central thought of this madrasah and its universal ideal and, moreover, contending with a world-wide academic movement of atheistic and worldly views brought about by the English people, and, at the same time, consolidation of the scattered community and, most especially, the regaining of the past glory in the country or, at least, its spreading throughout the Islamic world with an autonomous passion, were concerned; such all-embracing desires and programmes were surging only in those persons who, in the jihad of Shamli, under the leadership of the imam of this jihad, Hazrat Haji Imdad Allah, had taken up arms and had seen with their own eyes the corpses of Muslims biting the dust, Amongst them too Maulana Qasim and Maulana Rasheed particularly were Haji Sahib's right-hand men who had before them not only the concepts of the madrasah but also of its collectivity. From the criterion of this point of collectivity Maulana Qasim al-Ulum surpassed all others in these feelings, his spiritual director of the path, Haji Imdad Allah himself had declared him to be the interpreter of his hidden thoughts. Haji Sahib, comparing Qasim al-Ulum to Maulana Rumi, had said "Maulana Rumi was Shams Tabriz's tongue through whom his sciences and aquirements (**ma'arif**) and esoteric thoughts were expressed and Maulavi Muhammad Qasim has been given to me as my tongue; i.e., my sciences and accquirements and desires are expressed through him". Hence these Imdad Allahian qualities emerged particularly in Maulana Nanautavi more than in others, and no sooner did Haji Sahib raise he banner of jihad, Qasim al-Ulum was the first to be under it and it was he who, after five, six months' discussions, persuaded Maulana Gangohi also to join it. Similarly, in the proposed madrasah, as also in its thought and purpose the Imdadian sentiment that was there which became apparent from the above-said incident, for it only those people could come forward

who, according to the declaration of the Shaikh himself, were his spiritual interpreters.

Accordingly, as per the narration of Maulana Habib al-Rahman, the sixth vice-chancellor of the Dar al-Ulum, when the question of constructing a building for the Dar al-Ulum arose and Maulana Qasim al-Ulum asserted its necessity, Haji Muhammad Abid, who is counted amongst the founders of the madrasah, dissented from the constructing of a separate building for the Dar al-Ulum and said: "When a spacious Jama Masjid is present in the town and there are also so many rooms on its three sides in which 30 to 40 students can live easily and the vast roofed portion of the Jama Masjid can be sufficient for teaching and learning, why should the Muslims' money be wasted in constructing a separate building"? But Qasim al-Ulum, stating the reasons for constructing, said: "Haji Sahib! In respect of this madrasah you are not visualising that thing which is being seen by me. This madrasah is not to remain thus far only; it is destined to go very far. Its basic objectives will be fulfilled only by an independent building". After some interval and parleys the incident of which is long and also needs no mention here, Haji Sahib also agreed on this and all of them together laid the foundation-stone.

It is evident from this that generally the concept of the elders of the madrasah was confined to the extent of teaching and learning only, so much so that the same persisted till the laying of the foundation-stone even, while eight, ine years had already possed over the starting of the madrasah and as yet this broad and universal ideal was not before them which Qasim al-Ulum and his comrades-in-arms in the jihad of Shamli had cherished through divine hints and the grace of Shah Wali Allah and Haji Imdad Allah and after the said jihad these objectives emerged with still more force and resolution of which the headspring was Haji Imdad Allah and the leader was Qasim al-Ulum.

In this Wali Allahian and Imdad Allahian concept the outer cover was that of education and beneath were hidden, through the same educational line, the collective sentiments of the elevation of the Word of Allah, the Muslims' world-wide honour and grandeur, and universal service to the community. Bringing out this reality in one of his articles, entitled **Dar al-Ulum Main Beete Huwe Din**, published in the **Dar al- Ulum** (magazine), Maulana Manazir Ashan Gilani has quoted Hazrat Shaikh al-Hind's statement as follows :—

"Had the honourable teacher (Hazrat Nanautavi) established this madrasah for teaching and learning, for educating and being educated only? The madrasah was established before me. As far as I know this institution was established after the failure of the revolt of 1857 so that there might be fouded a centre under the influence of which people might be prepared to make good the failure of 1857".

At the end he said:—

"I do not obstruct the way of those whose only purpose and ideal is education, teaching and learning, but for myself I have selected only that way for which my respected teacher had established this organisation of the Dar al-Ulum".

Accordingly, he also made arrangements in the campus to teach military arts to the students so as to maintain soldier-like spirit in them along with knowledge. He also established a department of justice so that the habit of enforcing religious commandments may also be preserved in them. He also made efforts to help the Turks. Panegyric-poems were also written in praise of the Sultan of Turkey so that the connection of the young men of the madrasah might be maintained with the Islamic caliphate. After the English domination such collective societies were also helped and supported which had been established to acquire national rights from the English. Such works could not be performed from the courtyard of the Jama Masjid.

All these objectives continued to be cherished in the same Qasimid descendants. Under the same, after his death, his academic successor, the Shaikh al-Hind, advanced these communal objectives further. His disciples too strengthened the educational lines but they never withdrew themselves from collective services. On the contrary, they took leading part in all the movements for freedom and if, on the one hand, the chief among them were ready to lay down their lives fighting against the English in the battle-field of Shamli, their progeny, on the other, remained ready to die in imprisonment and gaols; and even today it is foremost in speaking the word of truth.

In view of this broad and catholic concept of the Dar al-Ulum, Maulana Habib al-Rahman used to say that creatively this madrasah, in all the affairs of the country, has had the position of an axis around which the collective affairs of the country consciously or unconsciously turn; and as regards the shari'ah, it has had the position of a renovator, which has

revived the various aspects of religion and has levelled the path of conformance to the Sunnah by obliterating the anti-Shari'ah vogues and customs. It was the same versatile concept on which the madrasah of Deoband was founded and Qasim al-Ulum compiled those eightfold basic principles full of the sentiments of this verstality and collectivity on which the foundation of this madrasah rests and it is current todate. It was on this very collective concept that its educational system and the framework of its administration was devised, and on it alone came to the fore those educational peculiarities which had been sequently transmitted to the Qasimid **nisba**, and he, with the same **nisba**, was adjudged in this madrasah to be the axis of Hadith and the axis of authority and support under which its trained scholars are still being nurtured. Hence it has been remarked —and if seen minutely, absolutely correctly — that Deobandism, under the Wali Allahian school of thought, is in fact the name of Qasimid-cum-Rasheedian mode of thinking, wherefore the scholars of Deoband write and call themselves Qasimi. Anyhow, from what Haji Imdad Allah said to Dewon Muhammad Yasin, it is clear that the basic idea of this madrasah appearing through Imdadian inspiration, was nurtured in the clean hearts of the crusaders of Shamli and at last emerging from the hearts of the godly crusaders its typical form took the shape of the madrasah of Deoband. What is the upshot of all this but this that the axis of effort and endeavour in connection with the establishment of the madrasah in the eyes of these august men, were not external causes but heavenly causes on which they depended. Secondly, with eyes set on causes, if anyone did form an idea about the site for the establishment of the madrasah, consequently, in the sphere of action, the same invisible mode of vision and mystical discovery used to become dominant which through heavenly motivations, used to take place in the hearts and then in the outside. At all events, even as the central idea of this madrasah was inspirational, the desires for its establishment as well as the finding of its location were also inspirational.

When the problem of construction on this site came forth and these elders, having proposed a plan for the building of the madrasah, got a foundation also dug out for it, though not yet filled up, the same night Maulana Rafi al-Din, the second vice-chancellor of the Dar al-Ulum and one of the great saints of the Naqshbandiyya family, saw in a dream that the Holy Prophet (Allah's peace and blessings be on him!) condescended to come, with a staff in his hand, to the foundation, and said ; "Due to this foundation that has been dug (in the northern direction) the courtyard of the madrasah will become small and narrow". Saying this, he, proceeding ten, twenty yards northward, made a mark

with his staff and drew a long line and said : "The foundation should be dug here", Early in the morning, as soon as the said Maulana got up, he reached the site and found the mark of the line in the same condition in which the Holy Prophet (Allah's peace and blessings be on him!) had drawn it with his auspicious staff. He then neither asked the members nor consulted anyone and got the new foundation dug at that very place. It is clear from this that the beginning of construction of this madrasah and the demarcation of its area and courtyard too has been the result of heavenly tidings; otherwise consultations had already taken place and, conseauently, the foundation had been dug. But this heavenly tiding and the prophetic suggestion, as they deserved, were at any rate given priority over consultations, It is also clear from this that this dream was of the class of true dreams, rather, a mystical vision (**kashf**) of sorts, about the reality of which Maulana Rafi al-Din had not had the slightest doubt and suspicion; as otherwise he would not have shown such self- reliance on the basis of a mere dream and fancy and would not have sacrificed so easily the unanimous proposal of the whole group on mere whim and vision. Then, besides this, the concurrence of the whole group with it, making their own proposal null and void and absence of objection of any kind on this step of the Maulana, rather their willing agreement with it, is also a clear proof that all these masters of spiritual knowledge too were considering this dream to be of the class of divine inspiration. From this it is evidenced that the foundations of this madrasah and its constructional matters too were related to tidings from on high.

Then the eightfold basic principles of the madrasah which the founder of this madrasah, who was as though the originator of madrasahs, wrote down have also been considered inspired, because along with rational and practical principles they also include heavenly predictions, which cannot be made through mere intellect and sagacity save through inspiration. For example, in the same eightfold principles, making the income of the madrasah dependent on trust in Allah and a destitution of sorts, he said by way of prognostication that in case it were not like this, "it looks that the heavenly succour will be cut off". From this, firstly, it becomes clear that the fund of the madrasah is sheer divine help, and then this phrase regarding the future that "it looks" clearly indicates towards divine information which cannot be given any other name but that of "divine inspiration". Maulana Fazl al-Rahman who is counted amongst the founders of the madrasah has expressed the same idea in verse in the following manner :—

'It's the will of its founder that when for it

some reliable fund will be provided,
This hanging lantern and lamp of trust,
You may take for granted, will become unradiant and lightless'.

Similarly, words of warning of this type are found also in some more clauses of these principles that if these were not followed, it would be difficult for this madrasah to survive, etc., etc.

For this very reason when visitors of the intellectual and sagacious type happened to be in the madrasah and saw these principles. they too involuntarily called them to be inspired. Accordingly, when Maulana Muhammad Ali Jauhar came to the Dar al-Ulum in connection with the Khilafat Movement and he was shown Maulana Qasim al-Ulum's original writing in his own hand about these principles, tears came to Maulana Jauhar's eyes and impromptu he exclaimed : "What's the realation of these principles with reason? These are purely inspirational". Then he said : "This is strange that the conclusion we have arrived at today, after wandering a hundred years aimlessly (that we should never keep our collective institutions dependent upon any help of the English government, but with self-reliance stand up keeping them in our own hands', these elders had surprisingly already reached it a hundred years ago"! From this the reality becomes quite evident that from the very surface of the principles and affairs of this madrasah every visitor used to feel that this establishment was undoubtedly running through divine help and divine hints, and hence its being an inspired institution had become well-known. Moreover it is also evident from this that not only the madrasah, the ways of the collection of funds for it too have had some connection with divine inspiration. Then even in the administrative affairs and minute proposals in the managing of the madrasah too, divine suggestions seem to be working. Accordingly, this statement of Maulana Rafi al-Din is a just witness to it that "I do not manage the madrasah but Hazrat Nanautavi manages it" (although the latter, notwithstanding all his efforts and full patronage and supervision of the madrasah, never had even a formal connection with the administration. not even with the teaching work, of the madrasah), and yet Maulana Rafi al-Din says that the whole management of the madrasah was being done by Hazrat Nanautavi. The details of this given by him are : "As regards the administration of the madrasah whatever passes through his heart is reflected exactly in mine and I execute it, and later on Hazrat Nanautavi says to me; Maulana! May Allah reward you! This was coming to my mind also" What can be the meaning of this except divine concordance or divine suggestion? It will not only be called an inspiration but also inspirational synchronism from which it is proved that divine inspirations and tidings have

had a hand even in its administration. If a glance is cast over incidents it appears that even the matter of the selection of students for admission, general divine destiny apart beyond which nothing can go, used to be revealed somewhat in a mystical manner, particularly by way of inspiration and tidings, to these enlightened souls, with inspirational suggestions working therein. As such, the following incident is found in the records of the Dar al-Ulum and this humble writer has also heard it directly from his elders that one day Maulana Rafi al-Din, during his vice-chancellorship, was standing in the Maulsari compound (in front of the Nav-darah building) and some students were also present there when a student of Hadith (**Daura-e Hadith**), taking food from the kitchen of the madrasah, and, throwing down the soup-bowl very insolently before the Maulana, said: "Is this your management and administration that in this watery soup there is neither ghee nor condiments"? He spoke some more reproachfull words whereat the other students were also angered but due to respect for the Maulana and his silence, they could not say anything. The Maulana, with great forbearance and self-restraint, looked that student up and down thrice and, after his going away from there, asked; "Is he a student of the madrasah of Deoband"? Then he himself said: "He is not a student of the madrasah". "Sir", said the students, "his name has a regular entry in the kitchen register and he has been taking food from the kitchen regularly". "Whatever it is", said the Maulana, "he is not a student of the madrasah". When an enquiry was held, it turned out after some days that he was really not a student of the madrasah; there was another student of the same name, duly registered, whose rations were being regularly issued from the kitchen, but this audacious student, taking advantage of the similarity of names, was fraudulently taking the rations himself and was depriving the **bona fide** student of his. When the cat was out of the bag, the students who had witnessed the scene approached the Maulana and told him that the matter turned out to be the same as he had spoken, that that insolent student was an impostor, guilty of impersonation. "But in spite of those entries, Sir, how could you say with such assurance and certainty that he was not a student of the madrasah?" asked the astonished students.

The Maulana said : "In the beginning this work of managing used to embarrass me. Whenever I intended to give it up. Maulana Nanautavi would not let me do so (because it was at the instance of the latter that the Maulana had undertaken this work). Meanwhile I saw a dream that this well of the Dar al-Ulum (which is situated in the Maulsari compound) was brimful with milk, so brimful that the milk could be taken out with hands. The Holy Prophet (Allah's peace and blessings be on him!) was

present at the brim and was distributing the milk. Some were filling their skin-bags, some were taking bucketful, some tumblerful, some bowlful and those who had no utensils were taking handfuls only. In short, people were taking away milk in proportion to their capacity. After seeing this dream when I sat down for spiritual contemplation (muraqaba) to understand its meaning and interpretation, it was mystically revealed to me that the well was a prototypal form of the madrasah of Deoband, the milk that of knowledge, the holy being of the Prophet (Allah's peace and blessing be on him) was the distributor of knowledge and those who were taking milk were the students of the madrasah of Deoband who had been personified in the dream". In this connection the strange thing the Maulana said is: "When the academic year begins (i.e., in the month of Shawwal) and students come for admission, I recognise each one of the admission-seekers that he was one of those who were taking milk, and this and and this. I looked that impudent student up and down thrice but he was not at all there in that crowd. Hence I could say emphatically that he was not a **bona fide** student of the Deoband Madrasah. And, praise be to Allah, that it was formally confirmed from the registers also".

It becomes evident from this that the selection of students of this divinely-approved institution is also somehow connected with divine choice which is inspired into the hearts. Mere external means, although they are and have necessarily to be adopted, are not the axis of work here. I rather think that in this institution, due to the grace and bequeathment of the same enlightened august men, it is being marked even today that, under special circumstances and on the occasion of any mischief, those aspects regarding the appointment or dismissal of this type of students or employees which apparently look contrary to the provisions of policies but the result of which, in a divinely managed way, comes out to be better, do occur in the responsible hearts, of which there are many examples. Hence it is estimated that this spirit of divine suggestions which is a heritage from the elders is still working in this institution and is engaged in its work even today. "All praises are for Allah alone"!

I have heard it from my elders that at the time of the appointment of Maulana Hafiz Muhammad Ahmed as the fifth vice-chancellor of the Dar al-Ulum, divergent opinions were expressed at the stage of consultations, as it usually happens. But as Maulavi Mahmud Rampuri, a member of the council of the Dar al-Ulum, reported, Maulana Gangohi said: "I presented this problem before Allah Most High thrice but all

the three times Hafiz Ahmed's name alone came forth that the madrasah would make progress at his hands only". What else can it be called but a divine suggestion? I know that these are not things of the historiographical data, nevertheless the history of this Dar al-Ulum cannot be separated from these institution, since this spirit of faith lies infused in its very foundations. Hence, naturally, along with historical glory the faith of hearts too is identical, and therefore, inseparable from it. Of course, if these august men were plain intellectuals, then possibly such things about them would have been called somewhat inappropriate, but in case of their being gnostics and masters of mystical revelation and miracle, such matters indubitably command a position of precedence in history. This is the reason that among the past alumni of the Dar al-Ulum, called graduates of Deoband, there is no arrangement of any formal link with their institution; nonetheless hearts with hearts and souls with souls are so attached that such attachment is not possible habitually through any formal organisation. If a formal organisation is established, which is often talked about, one cannot deny its utility. But in this inspired institution even that cannot be useful and effective without this spirit, because the real nature of the institution is spirit, not formality; reality, not display; concealing, not publicity; significance, not mere image-making, though, consequentially, the image too is undeniable.

These few events have been committed to pen with a view to bring before readers the originality, spirituality and reality of the Dar al-Ulum along with its history, and to make it clear that the Dar al-Ulum is not the name of its buildings sprawling in a wide, long and broad area, or that its administration is distributed over scores of departments, or that its staff has had hundreds of workers, or that there are numerous offices, or that there is a huge concourse of students, or that it is the axis and centre of a large number of teachers, etc., etc.

If all these things are there, and they are certainly very much there, they pertain to its form, not to its reality. The reality and intrinsic worth are the same invisible powers, its spiritual realities, that permeate its central idea, its basic aim, its religious orientation and the purpose of its construction and establishment, which have been infusing it through the continuous and contiguous **nisbas** of the men of hearts and masters of spirituality, and are being transmitted through intenal relations from soul to soul and heart to heart, wherefore this institution has proved to be a congeries of the **nisbas** of great men of Allah and colours of sainthoods and has become such a central circle in which these variegated branches of knowledge and morality have not come together through

the black inscriptions of mere books; on the contrary, it was through the effectuation of the spiritual efforts of so many men of heart and the pragmatism of so many pious predecessors and successors that it became a **pot-pourri** of lights and blessings (**barakat**). So, if this comprehensiveness of **nisbas** is summarised in words, then its tack (or track) and wayfarers can be put in this way that even as the tack of this institution consists in knowledge and gnosis, combines reason with love, action with morality, rectitude with politics, tradition with intelligence, seclusion with congregation, devotions with sociability, mysteries with wisdom, sobriety (**sahv**) with intoxication (**sukr**), absorption (**jazb**) with traversing of the path (**suluk**), rapture (**hal**) with 'utterance' (**qal**), and the external (**zahir**) with the internal (**batin**); similarly, the traversers of this path who have been coming out fostered in this milieu combine in themselves these **nisbas** as per their individual capacities. And with regard to these **nisbas** of the tack we can say that in respect of origin they are Muslim; as a sect, Ahl al-Sunnah wal Jama'ah; as regards method (**mazhab**), Hanafite; in temper (**mashrab**), Sufis; in respect of scholastic theology, Ash'arite; as regards the mystical path, Chishtiyya and Naqshbandiyya; in throught, Wali Allahian; in respect of demonstration (**burhan**), conspicuity (**ayan**), and preference for school, Qasimid; in respect of religious discernment (**tafaqquh**) and awareness of fiqh, Rasheedian; as regards collectivity (**ijtemay'iat**), Mahmudian, and in respect of central connectoin, Deobandian, this latter term being not peculiar to the campus of this madrasah only but includes all those seminaries and their academic and practical institutions and circles which, scattered all over the country, are engaged in propagating and disseminating religion and in educating and preaching in different ways.

In short, under these variegated **nisbas**, the distinctive characterstic of this group has been, along with comprehensiveness of knowledge and good morals, broad-mindedness, tolerance and enlightenment, the service of religion and the community, the nation and the nativeland. But in all these walks of life the question of education has had the highest importance among this group, as all these walks of life could be properly effective in the light of knowledge alone. This very aspect it has kept conspicuous to date as from this the afore-said combinations appeared in it and their factual realities, taking on different forms, kept projecting themselves before the world. The same realities have adopted these different manifestations which we are presenting under the name of **Tarikh-e Dar al-Ulum (History of the Dar al-Ulum).** So, as far as this history of the Dar al-Ulum is concerned, its compilation too was necessary and ineluctable, because in this world, the abiding of the soul

without body is impossible. Hence, the body and its conditions and ailments cannot be overlooked; on the contrary, as regards thousands of expediencies, it is necessary and inevitable; otherwise, had these historical facts and events of the predecessors not been consequential, exemplary, a guidance and a mercy, it would not have been said that "in their history there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and merry for fokl who believe" (XII : 111). . . . .

Hence it was necessary that a picture of its foundation, its construction, its administrative mode, its manner of working, its esteemed personalities, its curriculum, its method of teching, its reputed scholars, its council-members, its officials, and the incidents and events pertaining to it, should be drawn, another name of which is history. My own sincere and long-felt emotion from the very beginning was the same that these things should be compiled historically highlighting the importance of chronology especially under these three headings : 1). The Founder of the Dar al-Ulum, 2). The Biography of the Founder of the Dar al-Ulum, and 3). The History of the Dar al-Ulum. So, so far as the first caption is concerned, a detailed article has already been published about it.

Then, the compilation of the biography of the founder of the Dar al-Ulum has been done, at the instance of this very humble writer, by Maulana Manazir Ahsan Gilani, in three volumes, entitled **Sawanh-e Qasimi.** Moreover, Maulana Anwar al-Hasan Sherkoti has independently compiled it in two volumes which have already seen the light of the day. And several other gentlemen too have committed its necessary parts to writing which are being published in the form of articles.

As far as the history of the Dar al-Ulum is concerned, it was my own heart-felt desire that I should compile it, but it required the turning of pages, leisure, and composure of mind which I could scarsely have in full measure due to the diffused and extensive works of the management of the Dar al-Ulum. Nevertheless, as it was a heart-felt emotion, it went on gushing out to be put into practice. In A.H. 1348, which was the first year of my charge as vice-chancellor, following a 6-7-year period of rectorohip, this humble writer compiled a 67-year report which was not a history proper of the Dar al-Ulum but it did outline its history, For this I also convened a meeting in the compus of the Dar al-Ulum, inviting local and outside esteemed persons; it was held under the chairmanship

of a member of the council, Shaikh Zia al-Haq Rajupuri and the said report, which proved very apt, effective and beneficial, was read out in this meeting. Thereafter this humble writer started from the Dar al-Ulum an extraordinary quarterly journal, entitled **Aa'ina-e Dar al-Ulum,** in which a summary of year-wise and some historical particulars was being given. Besides a moral benefit from this, financial gain appeared in the form of increase in contributions regarding which letters were being received and contributions went on increasing. Thereafter, in A.H. 1385, in connection with the general administration, education and relevant conditions, some pages were compiled in a methodical and general manner and published in book form. The office published it under the title **Tarikh-e Dar al-Ulum**, though it was not a history proper of the Dar al-Ulum; it was merely an introduction, but, apart from year-wise particulars, in a methodical and general form, in which, under systematic captions, some examples had been presented. Strict enquiry and encompassment were not in view. At all events, all this happened but the column of the history of the Dar al-Ulum remained blank as usual and it was urgently needed. This problem came up in the Council and its need was felt unanimously. In view of its extensive compilation and importance, our respectable brother, Sayyid Mahbood Rizvi, superintendent of the Record Office of the Dar al-Ulum, who is endowed with a penchant for history and affinity with this art and has had a natural knack of historiography, was chosen for this task of writing the history. Whenever historical questions come up in the Dar al-Ulum, help is taken about them from him only and he discharges this work with great acumen, in an excellent manner. So this choice in connection with the history of the Dar al-Ulum proved very apt and apposite. Devoting all his time to this great and laborious task, he has acquitted himself well of his responsibility and the fact cannot be denied that he has given a remarkable proof of excellent methodology, collection of necessary information and therewith, in a historiographical style, **ex cathedra** references and documentary proofs, particulars under concise headings, analyses of matters, details at the place of details and compact synopsis at the place of synopsis.

The chronicles have been arranged in the best manner; the diction is fluent and pellucid. In the narration of events, references which are historiographically necessary and conducive to satisfaction have been given, which is something worthy of praise and congratulations. May Allah reward him well !

I was myself benefitted by this history. While reading it I was uttering **Masha Allah** (What Allah willeth !) here and there. It was his

desire that i should pen some lines regarding it by way of an introduction, but in narrating the history he has not left any scope for any other person to pick up the pen to write on this topic.

However, with this portraiture and picturisation of the Dar al-Ulum the need was felt that the reality and significance of the Dar al-Ulum should also be brought to the fore so that along with the presentation of the face the presentation of the reality too may appear on these pages. So the matters which our Sayyid Sahib has presented by way of history, I have presented the same as the sources of his history, and I understand that by these lines depicting the spiritual significances both the form and reality of the Dar al-Ulum will come to the fore all at once through this picturisation of its history, and the Dar al-Ulum will become conspicuous with its external and internal qualities. "And Grace is from Allah Alone".

Muhammad Tayyib.
Vice-Chancellor.
Dar al-Ulum, Deoband.

22nd. Rajab,
A H. 1396.

In the Name of Allah, the Compassionate, the Merciful

PREFACE

The nightingale's tumult infused spirit in the garden,
otherwise every bud here was deep in graceful sleep.

The day of Thursday, 15th Muharram, A.H. 1283 (May 30, 1866), was that blessed and auspicious day in the Islamic history of India when the foundation-stone for the renaissance of Islamic sciences was laid in the land of Deoband. Seeing the simple and ordinary manner in which it had been started, it was difficult to visualise and decide that a madrasah beginning so humbly, with utter lack of equipments, was destined to become the centre, within a couple of years, of the Islamic sciences in Asia. Accordingly, before long, students desirous of studying the Book and the Sunnah, the **Shari'ah** and the **Tariqa** (the spiritual path), began to flock here in droves from this sub-continent as well as from neighbouring and distant countries like Afghanistan, Iran, Bukhara and Samarqand, Burma, Indonesia, Malayasia, Turkey and the far off regions of the continent of Africa, and within a short time the radiant rays of knowledge and wisdom illumined the heart and mind of the Muslims of the contintnt of Asia with the light of faith (**iman**) and Islamic culture.

The time when the Dar al-Ulum, Deoband, was established, the old madrasahs in India had almost become extinct, and the condition of two or four that had survived the ravages of time was not better than that of a few glow-worms in a dark night. Apparently it so looked at that time as if the Islamic sciences had packed up their kit from India. Urdu couplets :—

"Wherever one looked, there were talks of polytheism and innovation; all the madrasahs with curriculums of the Shari'ah had ceased to exist. There was no trace left of the predecessors' grandeur; the era of Islamic sovereignty had come to an end".

Under these circumstances, some men of Allah and divine doctors, through their inner light, sensed the imminent dangers. They knew it too well that nations have attained their right status through knowledge only. So, without depending upon the government of the time, they

founded the Dar al-Ulum, Deoband, with public contributions and co-operation. One of the principles that Hazrat Nanautavi (may his secret be sanctified) proposed for the Dar al-Ulum and other religious madrasahs is also this that the Dar al-Ulum should be run trusting in Allah and with public contributions for which the poor masses alone should be relied upon.

The Dar al-Ulum, Deoband, is today a renowned religious and academic centre in the Islamic world. In the sub-continent it is the largest institution for the dissemination and propagation of Islam and the biggest headspring of education in the Islamic sciences. Such accomplished scholars have come out from the Dar al-Ulum in every period that they, in accordance with the demands of religious needs of the time, have rendered valuable services in disseminating and spreading correct religious beliefs and religious sciences. These gentlemen, besides in this sub-continent, are busy in performing religious and academic services in various other countries also, and everywhere they have acquired a prominent status of religious guidance of the Muslims. The fact is that the Dar al-Ulum, Deoband, was a great religious, educational and reformative movement in the thirteenth century hijri. It was such a crucial and crying need of the time that indifference to and connivance at it could cause Muslims to be confronted with inestimable dangers. The caravan that comprised only two souls on 15th Muharram, A.H. 1283, has today in its train individuals from many countries of Asia!

For the last one century, the Dar al-Ulum, Deoband, has been considered an incomparable teaching institution for the religious education of the Muslims not only in the sub-continent but also throughout the Islamic world. Besides the Jam'a-e Azhar, Cairo, there is no such institution anywhere in the Islamic world that may have acquired so much importance in point of antiquity, resorting, centrality and strength of students as the Dar al-Ulum, Deoband, has. The foundation of the Dar al-Ulum had been laid in this obscure, sleepy village of India at the hands of such sincere and august men that within a short time its academic greatness was established in the world of Islam and it began to be looked upon as the most popular educational institution of the Islamic world, students from the Islamic countries flocking to it for the study and research of different arts and sciences. A large number of personalities, well-versed in the religious sciences, found today in the length and breadth of this sub-continent has quenched its thirst from this very great river of knowledge, and eminent religious doctors (ulema) have been once the alumni of this very educational institution. It is a fact that as regards the worth of academic services not only in the sub-continent but

also in other Islamic countries there is no other educational institution. except one or two, that may have rendered such weighty and important religious and academic services to the Muslim community. The achievements of the ulema of the Dar al-Ulum in the fields of religion, education, missionary-work and book-writing have been acknowledged repeatedly not only in India but also in other Islamic lands, and in the fields especially of guidance and instruction, teaching and preaching they seem to be ahead of all others. In the Muslim society of the sub-continent, they command a high rank and a lofty position. With the tumult of the fame of the Dar al-Ulum even the academic assemblies of Afghanistan, Bukhara and Samarqand reverberated. Its graduates became deans and principals of great madrasahs, and it is an authentic history and a fact to assert that this spring of grace of the Dar al-Ulum, Deoband, by virtue of its ethos, has been busy for more than a century in quenching the thirst of the seekers of knowledge of different sciences and the whole of Asia is redolent with the aroma of this prophetic garden. Among the hundreds of thousands of seminaries in the world of Islam today there are only two such institutions on which the Muslims have relied most of all: the one is Jam'a-e Azhar, Cairo, and the other is Dar al-Ulum, Deoband. The religious services both these institutions of learning have rendered to the Muslims are sui **generis**. These very religious, academic and intellectual services of the Dar al-Ulum have made it a cynosure in the Islamic world. And what is more astonishing is that all these advancements have been made by the Dar al-Ulum without being dependent on the government. The blessings (**barakat**) of the Dar al-Ulum and its universal beneficence are indicating that upon this academic institution a special theophany (**tajalli**) of divine and prophetic knowledge has cast its light which regularly continues to attract hearts towards it. What and how many great achievements the Dar al-Ulum, Deoband, made, what and how many renowned personalities it produced and how they imprinted the stamp of their service and utility in every field of religious life—all these things you will know by going through this history of the Dar al-Ulum, Deoband.

Howevermuch pride and joy the Muslims of the sub-continent express over the existence of the Dar al-Ulum, Deoband, there can be no doubt about its being correct and justified. The history of the Dar al-Ulum in the present times is a bright chapter in the history of the Muslims' effort and endeavour; this great struggle for the survival of religion and freedom of thought cannot be overlooked in the history of Islam and the Muslims. The Dar al-Ulum, Deoband, is in fact a shoreless ocean from which, besides those of this sub-continent, the seekers of knowledge of the whole of Asia are benefitting. If the history of the Dar al-Ulum is

studied minutely, a perspicacious reader will not fail to see the reality that it is not merely an old-type teaching institution; it is in fact a stupendous movement for the revival of Islam and the survival of the community.

The establishment of this seminary in the land of Deoband and its stability is the result of a concerted effort and endeavour of the Muslims of the sub-continent. Service to religion, support to Islam, renaissance of Islamic arts and sciences and their dissemination, and help to the students craving religious knowledge are the special and momentous achievements of the Dar al-Ulum, Deoband. For one hundred and fourteen years it has been rendering, as per the pious predecessors' tack, the right-type of academic and gnostic training to the Muslims. Even as Cairo, after the fall of Baghdad, became the centre of Islamic arts and sciences, exactly in the same way, after the decline of Delhi, academic centrality fell to the lot of Deoband, and great illustrious personalities rose up from this teaching institution, innumerable scholars were fostered in its laps, and thousands of ulema, Shaikhs, traditionists, jurisconsults, authors and experts of other arts and sciences were produced here and, having become an adonment in the firmament of knowledge and action, rendered and are still rendering services to religion in different manners in every nook and corner of the sub-continent. The history of the Dar al-Ulum, Deoband, is a historical chapter on an epoch-making period in the history of Islam as a whole. The long and short of this is that this overflowing ocean of arts and sciences has so far assuaged the thirst of a very large number of the seekers of knowledge, who having become the vernal air, have spread its academic aura in the four corners of the world. Those who benefitted from the Dar al-Ulum are like a luxuriant tree the green and fresh branches and foliage of which it is not easy to compute.

The Dar al-Ulum, Deoband, has been a centre of both the Shariah and the Tariqa from the very day of its inception. All the moons and stars in the sky of the Shariah and the Tariqa and knowledge and action that are at the time shining in the sub-continent have been mostly illuminated by this very brilliant sun, and have come out assuaged from this very headspring of knowledge and gnosis. Every one knows that most of the great ulema of the sub-continent have been the alumni of this very institution and those who feasted at the dinner-cloth of the Dar al-Ulum are now present in most of the Asian countries, where as well as in the sub-continent and certain other foreign lands, they have enkindled the lamps of the Book and the Sunnah, and have imparted the grace of instruction and guidance to countless people.

The Dar al-Ulum, Deoband, has played a great part in investing the Muslims' thoughts and views with freshness and sacredness, their hearts with ambition and courage, and their bodies with strength and energy. Its beneficence is universal and countless men, to satisfy whose academic eagerness there were no means available, have quenched their thirst from it. At the same time, on the model of the Dar al-Ulum sprang up many religious and academic springs, each having its own particular circle of its benefit and grace. They are all the stars of this very solar system by the light of which every nook and corner of the religious and academic life of the Muslims of the sub-continent is radiant.

Very little attention has been paid to this benefit of these religious schools that on account of them the condition of millions of Muslim families has been ameliorated, the Muslims' inferiority complex was removed and that through these schools became available to the community innumerable such individuals, who, according to the conditions and time, guided the Muslims in the different aspects of life. Besides their great services in the revival of Islam, they awakened political consciousness among the Muslims and took leading part in the struggle for freedom as a result of which the countries of the sub-continent acquired independence.

Even as in the past the Dar al-Ulum, Deoband, has rendered invaluable services to the cause of Islam, the Muslims and the religious sciences, it is hoped that in future too it will continue to discharge the obligation of inciting the Muslims' power of action, of strengthening the faiths and of preaching and propagating Islam.

Although the pearl-showering cloud of the Dar al-Ulum, Deoband, is busy in its work over the world of Islam since about the end of the thirteenth century hijri, very few people are aware of its particulars. It has always been the policy of the elders of the Dar al-Ulum that instead of giving publicity to their work they have kept the spirit of work in view, for which the publishing of the annual report was considered sufficient and that too merely for the reason that the sympathisers of the Dar al-Ulum may continue to know the expenditure of their contributions and be aware of the educational results of those young men whom the community has given into the laps of the Dar al-Ulum. This is the reason that full attention is paid in the report to the income and expenditure of contributions and to the presenting of the annual results of the students. However, incidentally, the events of that particular year are also written, but these events in

the long life of the Dar al-Ulum are so scattered in the annual reports that it is not easy to derive benefit from them.

In connection with the history of the Dar al-Ulum, first of all Maulana Qari Muhammad Tayyib (may his shadow never grow less!), the present Vice-Chancellor of the Dar al-Ulum, wrote, in A.H. 1385, a small book, entitled **Dar al-Ulum Ki Sad-sala Zindigi ("A Hundred-Year Life cf the Dar al-Ulum")**, in which he has presented a brief and concise account of the conditions and particulars of the Dar al-Ulum, and its educational, missionary and administrative affairs. However, important events of the Dar al-Ulum were required to be presented in detail so as to provide data for the academic history of the Muslims of India. But it was necessary that a group of seasoned scholars should have undertaken this task of compiling the said history and should have presented their combined efforts after due inquiry and disquisition, and yet what actually happened is that the Majlis-e Shura (Consultative Committee) of the Dar al-Ulum selected a man of imperfect knowledge, semi-literate and know-nothing like me. Besides my incompetence it may also be kept in mind that this is the first impression and hence defects and mistakes are bound to be found in it.

No human work can be free from drawbacks and flaws and omissions, and hence the **History of the Dar al-Ulum** can never be claimed to be complete or the last word. As it is after all the first attempt, I have only sifted and colligated the diffused and scattered particulars about the Dar al-Ulum to the best of my ability. These events were dispersed like the scattered leaves of a book but now they are before you in the form of a bound book. Since this stupendous work is beyond the power of a single man to complete—it was rather to be performed by a board of authors—the presence of defects and imperfections is unavoidable for which the present writer apologises. Nevertheless the reason of my complacency is :—

(Urdu Coulphet).

"What has the beauty of spirit the need of my adorning it, for nature itself applies henna to the tulip"?

For whatever things have escaped mention here or those that have been dealt with cursorily or incompletely, one will have to await the second edition.

It is also necessary to submit here that the Dar al-Ulum, during its long history, has faced many movements and institutions and it is but natural that the impressions and ideas of all of them concerning it cannot

be the same. On such occasions it has been the effort of this writer not to let slip the skirt of justness from his hands, as far as possible. Hence on such controversial events the pen has been set to paper with great prudence and circumspection, trying to pass by such places quickly. After the laps of long periods over them it is now of no earthly use to describe all the particulars and details and hence such incidents have been mentioned only briefly.

The annually published reports are the main source of the particulars presented in the **History of the Dar al-Ulum**. Some of these are also based on the day-to-day conditions and personal observation. Besides, wherever help has been taken from any other source, reference has been given to it, The mind of the reader is to a great extent satisfied about an event by the reference and everyone getting a chance to evaluate the report can form the opinion that whatever has been stated is reliable or not. Moreover, a great advantage that has been in view from giving source-reference is that the reader will be apprised of many books on this topic, thus facilitating the work of those who might wish to work on it later on. The path, as though, has been blazed, the river has become fordable, and now anyone who wishes to do so can ford through it with ease.

Under the description of events the texts of the reports have been reproduced verbatim at certain places and, at some, their meaning has been given in my own words; this difference is in regard to the occasion and time. The main reason behind this idea is that the reader's mind, at all events, should remain nearer to the original text and its style of writing so as to make him understand the author's manner of thought, writing and expression, and derive benefit thereby within possible limits.

All know it well that it is usually very difficult to write on a new theme. The present writer has dared "to dig through this Mount Besutun", success and felicity are in the hands of Allah Most High. The difficulties and hardships this writer has to pass through in the compilation of this history of the Dar al-Ulum can be well estimated by men of insight. However, whatever I have been able to accomplish is before you; nonetheless I do hope that this my effort will provide a facility of sorts for those who, in future, may intend to work on this topic. If Allah Most High bestow grace, the second impression will be better than this.

The history of the Dar al-Ulum has been divided into several chapters and it has been tried to compile each chapter in such a way that detached from its prior and subsequent chapters it can be made into a separate book. As such the readers are likely to find repeitition at some places but it was unavoidable because of the above-mentioned expedience.

Allah alone knows better how far this effort of the writer has succeeded; however, it has been my endeavour to produce such a picture of the conditions and events of the Dar al-Ulum whereby the objective of the movement of the Dar al-Ulum may be brought out and it may be known how far the Dar al-Ulum, Deoband, has achieved the objectives for the Muslims with which it had come into existence.

"Our Lord ! Accept from us (this duty) Lo ! Thou, only

Thou, art the Hearer, the knower". (II : 127)

In the Dar al-Ulum, Deoband, from the very beginning to date, the hijri year has been in the vogue; in our old histories also the same year was used, but from the 19th Christian century onwards the Christian year has come into general use. So, as regards years, the present writer has used both the Christian and the Hijri years; but in writing these, it has been made necessary that taking the reported year to be the original it has been stated before with the corresponding year after it. Hence at most places the Hijri year comes before but at some places the Christian year too has been mentioned before. From this undertaking the reader can easily know which of the two is the original year and, therefore, more considerable.

The present writer is gratful from the bottom of his heart to **Hakim al-Islam** Maulana Qari Muhammad Tayyib, Vice-chancellor of the Dar al-Ulum, Deoband (may his shadow last long!), Maulana Qazi Zayn al-Abidin Sajjad, and Maulana Sa'eed Ahmed Akbarabadi, member of the Majlis-e Shura. Were the guidance and valuable opinions of these gentlemen not available to me, it would have been difficult to complete this history. May Allah Most High bestow upon them good recompense and great wages, and on me more chances of benefitting from them in future as well !

Hakim al-Islam Maulana Qari Muhammad Tayyib, not withstanding his old age and weakness, has taken the trouble of writing a valuable introduction for this history; it is such a magnificant affection and favour to his attendants which is very much beyond the present writer's thanks.

Sayyid Mahboob Rizvi,
Dar al-Ulum, Deoband.

13th Rajab al-Murajjab, A.H. 1396.
= July 22, 1976.

CHAPTER I

In Islam madrasahs (schools) have originated with the mosques. Adjacent to the Prophet's Mosque (in Madina) was that famous dais or estrade which is known as "Suffa" in history. Those of the noble Companions who used to stay here were called "**Ashab-e Suffa**" ("Companions of the Dais"). There were teachers appointed to teach them. Whenever a preacher had to be sent anywhere to give the call of and preach Islam, the same persons were sent.[1]

How much importance teaching and learning had in the Holy Prophet's (Allah's peace and blessings be upon him !) eyes can be estimated from this incident that once when he came to the Prophet's Mosque, he saw the noble Companions sitting in two separate circles, the people in one busy in reading the Quran and invocations and in the other they were engaged in teaching and learning the holy Quran. Seeing this, he said :—

"Verily I have been ordained and sent as a teacher".[2]
Saying this, he joined the circle busy in the Quranic study.

Till the fourth century Hijri mosques were being utilized for the purpose of imparting education. During this period the founding of madrasahs (seminaries) and **maktabs** (primary schools) side by side mosques was a general trend. It acquired such universal popularity that this system, more or less, still continues in the mosques of every Islamic country.

THE ORIGIN OF MADRASAHS

The origin of the present type of regular madrasahs in Islam dates back to the fifth century hijri. It is generally held that it was Nizam al-Mulk Tusi (d. 485/1092) who, in the world of Islam, established the first madrasah named Madrasa-e Nizamia, at Baghdad. But this view is not

---

1. **Sirat al-Nabi.** Vol. I, p. 215, 1st ed., Nami Press, Kanpur.
2. **Sunan-e Ibn Maja**, chap. Fadl al-Ulama.

correct. The honour of this antecedence, in fact, was destined for the illustrious sovereign of Afghanistan, Sultan Mahmud Ghaznavi (d. 421/1030). Accordingly, in 410/1019, the Sultan built at his capital, Ghazni, a Jama Masjid, which, because of its elegance and beauty, was famous by the name "Uroos-e Falak" ("the Bride of the Sky"). The Sultan, along with the mosque, had also constructed a building for a madrasah. Attached to the madrasah there was also a library, full of rare books, and for the expenses of the mosque and the madrasah the Sultan had endowed many villages. Abul Qasim Farishta, the famous historian's statement is that

> "he (the Sultan) founded a madrasah near the mosque, collected excellent and rare books in its library, and, for the expenses of the mosque and the madrasah, endowed many villages".[1]

The Sultan's example created an ardour in the nobles and "pillars of the state" also for founding madrasahs and within a short time innumerable madrasahs were dotting the districts surrounding Ghazni. Farishta writes :—

> "As per the demands of "the people follow the path of their kings', the nobles of the state began to vie with one another in building mosques, madrasahs, inns and hospices".[2]

Ghazni, in those days, by reason of its multitudinous population and cultural progress, was competing with Baghdad, which was then the greatest cultural centre of the Islamic world and the capital of the Abbasid caliphate. Men of learning and accomplishments, erudite scholars and talented poets were being drawn to it from all over the world.

Sultan Mahmud Ghaznavi's son Sultan Mas'ud (422/1030—432/1040) also maintained the traditions of his illustrious father; accordingly, he founded a number of madrasahs in his dominions. Farishta states :—

---

1. According to a report of **Ibn-Kathir's Al-Badaya wal-Nihaya**, although clue is found of a such a madrasah in which traditionists and jurisprudents had been appointed as teachers during the reign of the ruler of Egypt. Al-Hakim be-Amrillah (386/996—411/1020), but after two. three years, he himself got this madrasah demolished. For details, vide Ibn Kathir's **Al-Bedava wal-Nihaya**, vol. xi. p 342, Sa'adah Press; and also Ibn Athir's Hashia-e Tarikh al-Kamil, under "conditions" of A H. 400.

1 & 2 **Tarikh-e Farishta**. vol. i. p. 30. Nawal Kishore Press. Lucknow.

"In the beginning of his reign he built so many madrasahs and mosques in his territories that the human tongue is helpless in stating their number"[1].

Abu Raihan Biruni's famous book, Qanun-e Mas'udi, has been dedicated to the same Sultan Mas'ud.

ISLAM IN INDIA

Though the Muslims had entered north-west India, upto Sind and the Punjab, as conquerers, the drizzle of the cloud of blessings of Islam had begun to fall on the coastal areas of India and its mountain-valleys as early as the later years of the first century hijri The Arab traders, having reached the southern regions of India, particularly Malabar, had not only set up their habitations there but had also come to have a hold on the local markets. From ancient times Arabia and India have been linked with each other in commercial and cultural relations. The Muslims' position in south India and their academic activities can be estimated somewhat from the accounts of travellers who happened to visit this region later—in the third and the fourth centruies of the Hijri era. Ibn Hauqal, a famous traveller of the fourth century hijri, writing as an eye-witness about the conditions prevailing there, says that generally a large group of divines, scholars and jurisprudents used to stay in the mosques and the number of those who used to throng to derive benefit from the said scholars and jurisprudents would be so great that to whichever mosque you might go you would see shoulders brushing against shoulders.[2]

The fact is that the period of the message of Islam and its spiritual conquests in India had begun much earlier than the triumphant entry of the Muslim conquerers. A large number of Arab colonies had mushroomed in Sri Lanka (Ceylon). Maldives, Travancore. Coromandal, Gujarat, Malabar, etc. In these regions the Muslims had been given a warm welcome and the message of Islam was now spreading gradually and winning hearts. The bounty of Islam was common for the whole humanity, making no distinction between the white and the black, the master and the slave. It was a vernal could that irrigated all land, high and low, garden and desert. According to a statement of Sulayman the Trader (237/851), very good relations had developed between the Muslim traders and the local rajahs. In Gujarat a qazi, who was designated "Hunarmand", used to be appointed by the local government for deciding

1. Farishta. op: cit., p. 44.
2. Safar Nama-e Ibn Hauqal. p 325. Leiden.

the cases of the Muslims and he used to decide the Muslims' cases.[1] During that period numerous Muslim settlements had developed and mosques had been built in them.

These Arab merchants who used to be educated men with sufic knowledge did business in the bazars, mixed with the populace and presenting the practical example of their virtuous and simple life used to change the course of the people's lives and their trends of thought and view. The famous English author, Prof. Sir T.W. Arnold also acknowledges this fact in the following words :—

> "But among the sixty millions of Indian Musalmans there are vast number of converts or descendents of converts, in whose conversion force played no part and the only influences at work were the teaching and persuasion of peaceful missionaries".[2]

THE MADRASAHS OF INDIA

The founding of independent Muslim rule in the middle of north India begins in the early seventh century hijri from the period of Qutub al-Din Aibak (602/1209—606/1209). In Multan, Nasir al-Din Qubacha, who was ruler there, built a madrasah. The renowned scholar and author, Qazi Minhaj-e Siraj (d. 658/1259) states that the management of this madrasah was in his charge. He has written that :

> "in the month of Zil-hijjah, 624/1226. the Madrasa-e Firozi of Uchcha was given in my charge."[3]

This was the early period of the great sufi-divine, Shaikh Baha al-Din Zakariyya Multani (578/1182—666/1267). He used to say his pre-dawn prayers daily in this very madrasah. Names of two more madrasahs of that period are found in history; their names were Madrasa-e Mui'zzia and Madrasah-e Nasiriyya.

Qubacha had established another madrasah in Multan on the occasion of Maulana Qutub al-Din Kashani's arrival from Transoxiana (**Mawara al-Nahr**) and Maulana Kashani was engaged in teaching there for a long time.[4]

---

1. Ibid., p. 233.
2. **Preaching of Islam** p. 257, Pub.; Lahore, 1961.
3. **Tabaqat-e Nasiri,** p. 124, Pub.; Asiatic Society, Calcutta.
4. **Tarikh-e-Farishta,** vol. ii, pp. 408 and 292.

At that time, about Muhammad Bakhtiyar Khilji, who was the first to conquer Bengal, Farishta has stated :—

"In Bengal he founded a city, named Rangpur, and made it his capital instead of the Nadia town, and there as well as in the territory he built mosques, hospices and madrasahs according to the practice of Islam, decoratinp all of them with complete splendour as per the vogue".[1]

By the eighth century hijri the custom of establishing Islamic schools had become common in India. Accordingly, as per Allamah Magrizi's report, there were as many as one thousand madrasahs in Delhi alone during the reign of Sultan Muhammad Tughlaq (725/1324—752/1351), Salaries for teachers were fixed from the royal treasury. Education was so much common that slave-girls used to be hafiz of the Quran and divine scholars. Along with religions sciences the rational sciences and mathematics were also taught. Muhammad Tughlaq himself was a highly accomplished scholar and a patron of learning. Besides the holy Quran, he remembered books of several arts by hearts and all the four volumes of the **Hedaya** were at the tip of his tonque.[2]

An idea of the magnificence of the madrasahs built by Muhammad Tughlaq's successor, Firoz Tughlaq (752/1351—790/1388) can be formed from this statement of Zia al-Din Barni that "the Madrasah-e Firozshahi of Delhi, as regards its grandeur, beauty of building, site, good management and excellence of education has had no parallel. For expenses royal grants have been fixed. No other building in the capital,Delhi, can match with it in beauty of construction and the suitability of its location. The building of the madrasah is very spacious, situated in a garden on the bank of a pond. Hundreds of students, divine doctors and scholars are always present here. Residential quarters for students and teachers are aso there. On marble floors in the graves of the garden they are seen engaged unencumbered in their academic pursuits".[3]

While Firoz Shah started new madrasahs, he also renovated the old ones, issued stipends for the divine scholars and teachers from the royal treasury and endowed big fiefs for the madrasahs.[4]

It stands out as a very important feature of the academic services rendered by Firoz Shah that he paid special attention to the education and

1. **Tarikh-e Farishta**, vol. ii, pp. 408 and 292.
2. **Kitab al-Khatat** by Allamah Maqrizi, vol. ii, p. 134.
3. **Tarikr-e Firozshahi**. p. 569.
4. **Tarikh-t Farishta**. vol. i, p. 151.

training of slaves and their children. Besides the memorizing of the holy Quran, the slaves were also provided a chance to acquire other religious sciences, and besides education, they were also taught industries and crafts. According to a statement of Shams Siraj Afif, as many as 1,80,000 slaves acquired education and training in different arts, sciences and crafts.[1]

The same Firoz Shah established separate schools for girls also. The world-renowned glob-trotter, Ibn Batutah, describing a place, Hanor, in south India, has written; "(Many) women here know Quran by heart; I saw thirteen schools for girls in this city."[2]

In the madrasahs founded in his dominions by the ruler of the Deccan, Sultan Muhammad Adil Shah (895/1489—916/1510) who held sway over the sultanate of Bijapur, the students were given, besides the usual ordinary food, such rich dishes as **biryani** (a rich, saffron-scented, preparation of rice and meat) and **muza'far** (another rich, saffron-scented, sweet dish of rice) daily, and each student received a gold coin, called **hoon**,[3] per month. Regarding a madrasah named Athaar in the Deccan, the author of **Bustan al-Salatin** has written that :

> "the students, on the dinner-cloth of Athaar, were served soup and bread along with biryani and muza'far in the morning and wheat-bread and 'khichri' (a dish made of split pulse and rice boiled together) in the evening and each one of them received one hoon also. Besides this they were also helped with books of Arabic and Persian".[4]

The Sharqi Sultans were the rulers of Jaunpur, in eastern India. They built hundreds of madrasahs and, inviting scholars and men of accomplishments from distant countries granted them valuable fiefs. The academic and educational superiority of Jaunpur lasted till the last period of the Lodi Sultans. The building of the madrasah attached to the Atala Mosque is extant to date. Around the mosque sprawls a vast chain of rooms. The famous and clever king of India, Sher Shah Suri (877/1472—952/1545) had been the alumnus of this very mosque-seminary.[5]

---

1. **Tarikh-e Firozshahi** by Shams Siraj Afif, pp. 191-2.
2. Urdu Translation of **Safar Nama-e Ibn Batutah.** p. 702, Pub.; Nafees Academy, Karachi. The present name of Hanor is Harnor, which is a tehsil in Maharashtra state.
3. Hoon was a gold coin current in the Deccan. Tht Urdu idiom "hun barasna" has been coined from the same coin; it means "to rain gold".
4. **Bustan al-Salatin,** reftrred to in **Hindustan men Musalmano ka Nizam-e Talim wa Tarbiat,** p. 419, Nadvat al-Musannafin, Delhi.
5. **Jaunpur Nama,** p. 4, & Siyar al-Mutakhirin, vol. i, p. 140

In the last phase of the 18th century Jaunpur had been attached to the possessions of the East India Company. About the past glory of Janupur it is stated in the government documents of that era as under :-

"About Jaunpur, which was the centre of the Muslims' arts and science and a resort of the ulema, a city which was entitled "the Shiraz of India", where there were numerous madrasahs, and of which now has been left nothing but a tale of past glory, we can say that it was indeed the Shiraz of India or Paris of the middle ages. Every prince of Jaunpur prided himself over the fact that he was a patron of knowledge and philosophy. In this peaceful land of the royal capital, scholars and philosophers used to be busy in an all-out effort in every kind of academic progress. Till Muhammad Shah's regime 20 famous madrasahs were extant in Jaunpur but of which names alone now have survived. The founder of one of them belonged to the middle of the 15th century, and of the other, to the middle of the 17th century".[1] ....

Sultan Sikander Lodi (894/1488—923/1517) built a number of travellers' rest houses, madrasahs and mosques during his reign and it was during his regime that the Hindus began to lean Persian.[2]

In Lucknow Shah Pir Muhammad (d. 1085/1674) kept educational activities alive for a long time. His being was a source of grace and blessings. After him his well-quided disciple, Mulla Gulam Muhammad Naqshband (d. 1126/1714) added more brilliance to the cause of education. Shah Pir Muhammad's madrasah and hospice, situated on the bank of the Gomti in Lucknow, are known as Teela Pir Muhammad.[3]

As regards Shaikh Pir Muhammad's institution, Mufti Muhammad Reza Ansari Farangimahli's disquisition is that three hundred years ago there was arrangement for the residence of seven hundred students in it. It was in this institution that Hazrat Ghulam Muhammad Nagshband, the great teacher of Mulla Nizam al-Din Farangimahli, the originator of the famous **Dars-e Nizami** (the Nizami Curriculum) was inspiring students with his imparting of knowledge, and it was again here that Allamah Ghulam Yahya Bihari (d. A.H. 1180) was gracing the **masnad** of teaching.[4]

---

1. **Musalmano ki Qadeem Islami Darsgahen**, p. 42, Pub.; Ma'arif Press, Azamgarh.
2. **Tarikh-e Farishta.** vol. i, p. 187.
3. **Hayat-e Shibli**, p. 15.
4. **Zamima-e Roznama Qaumi Awaz.** Lucknow, dattd March 18, 1973, vide its article **Bahr-e Zakhkhar aur Uska Musannif.** p. 2.

During the reigns of Humayun (d. 963/1555) and Akbar 963/1555 —1014/1605) also there was an unusual increase in the number of madrasahs. In 969/1561, Akbar's foster-mother, Maham Begum, started a madrash in Delhi the chronogrammatic name of which was "Khayar al--Manzil". The ruins of the dilapidated building of this madrasah are still extant opposite to and near the Old Fort in old Delhi.

Shaikh Abd al-Haq Dehelvi (d. 1052/1642) has stated in his **Akhbar** al-Akhyar regarding his own pursuit of studies that, after having acquired primary education, he went to another madrasah of which the name, as stated by him, was Madrasah-e Delhi. Later on the Shaikh himself graced the masnad of teaching in this madrasah.[1]

Maulana Ghulam Ali Azad Bilgirami has stated :—

"Much of the area of the provinces of Oudh and Allahabad consists of the habitations of men of noble descent, each situated at a distance of ten to twenty miles from one another, and these high-born men have had fiefs granted by Sultans and governors. There is an abundance of mosques, madrasahs and hospices in this region. Everywhere the teachers and professors keep their doors wide open for the seekers of knowledge and persude them to acquire knowledge, wherefore students, in batches after batches, keep moving from one habitation to another, and everywhere they acquire knowledge with peace and tranquillity. The well-to-do people of each habitation fully look after the needs of the students and consider it a great felicity to be of service to them. It was for this reason that Emperor Shah Jahan used to remark : "Purab (i.e., the eastern Gangetic plain) is our Shiraz".[2]

During Shah Jahan's reign (1037/1627—1068/1657) Delhi, Lahore, Sialkot, Ahmedabad and Jaunpur were such centres of art and science that students, besides those of India, were drawn to them from as far as Herat and Badakhshan. In Sialkot Mulla Kamal Kashmiri was an institution in himself; the famous scholar of the rational sciences, Mulla Abd al-Hakim Sialkoti had been taught and trained by the same Mulla Kamal.

The Fatehpuri Mosque and the Akbarabadi Mosque were built during Shah Jahan's regime. The madrasah at the Fatehpuri Mosque is

1. **Akhbar al- Akhyar,** p. 492.
2. **Ma'athir al-Karam,** vol. i, pp. 221-2.

a noble relic of the same period. The Akbarabadi Mosque has, however, fallen a victim to the ravages of time. It was this latter mosque where Hazrat Shah Abd al-Qadir Dehelvi once put up. Maulana Muhammad Ismail Shaheed (d. 1246/1830, and Maulana Fazl Haq Khairbdi (d. 1278/1861) had acquired education in the same mosque.

In 1060/1649, Shah Jahan had built a magnificent madrasahh, which he had named "Dar al-Baqa," near the Jama Masjid, in its sounthern direction. This madrasah had become defunct in the early 13th century hijri. Mufti Sadr al-Din **Azurda** (d. 1285/1868), in his time, revivified it and took upon himself the responsibility of paying its expences. Some of our elders have belonged to this madrasah. Hazrat Maulana Muhammad Qasim Nanautavi too had put up in this madrasah.[1] During the tumultuous upheaval of 1857 when the English government confiscated the respectable Mufti's property, ironically enough, the madrasah named Dar al-Baqa (the House of Eternity), received a coup de grace and passed out of existence.

During the Mughal regime the educational advancements of Awrangzeb Alamgir's period (1068/1657—1118/1706) are generally wellknown. Besides big cities, Awrangzeb started madrasahs in towns and villages also, granted fiefs to scholars and teachers and stipends to students. Through his vigorous efforts the candles of knowledge were lighted in every province and every city, even towns and villages.

In Lucknow the great educational institution known as Madrasah-e Nizamia, situated in Farangimahal, is a monument of the same period. Awrangzeb, in 1105/1693, granted Mulla Nizam al-Din[2] (d. 1161/1747)

---

1. **Sawanh-i Qasimi, p. 29 & Waqe'at-e Dar al-Hukumat-i Delhi,** vol. ii, p. 113.

2. Mulla Nizam al-Din Sahalvi was born in A.H. 1089 at Sahali, in Barabanki district. He completed his studies in various branches of knowledge under Shaikh Ghulam Naqshband, the well-guided pupil of Hazrat Shah Pir Muhammad; and for nearly fifty years rendered invaluable services in the field of education in Lucknow. It was he who started the madrasah at Farangimahal in Lucknow, as also the Nizami Curriculam which is prevalent in the Arabic madrasahs. Among the existing madrasahs in India, it is the oldest. From Farangimahal arose great and renowned ulema amongst whom Mulla Hasan (d. 1199/1784), Bahr al-Ulum Maulana Abd al-Ali (d. 1225/1810), Maulana Abd al-Haleem (d. 1285/1868), Maulana Abd al-Hayy (d. 1304/1886), and in the last period, Maulana Abd al-Bari, etc., were the resplendent stars of the firmament of knowledge and learning. Mulla Nizam al-Din died on 9th Jamadi al-Awwal, A.H. 1161 **(Tazkira-e Ulama-e Farangimahal).**

a magnificent mansion which passed by the name of Farangimahal. It is the very same Madrasah-e Nizamia where the curriculum of Arabic studies was structured and which has been still current, for nearly three centuries, in the Arabic madrasahs of India. Though it has undergone many changes, it is still called and is known as the Nizami Curriculam. In this seminary of Farangimahal were nurtured great, illustrious ulema who have rendered momentous services to the cause of knowledge in India. After Mulla Nizam al-Din, his successors such as Bahr al-Ulum Maulana Abd al- Ali, Maulana Abd al-Haleem, Mulla Hasan, and later on, Maulana Abd al-Hayy, etc., not only graced the masnads of teaching but also, through their books, particularly the annotations and scholia of text-books, rendered invaluable academic services the echoes of which still reverberate in the corners of the Arabic schools.[1]

It has been mentioned in the foregone that during Awrangzeb's period madrasahs had been opened even in towns and villages.[2] Accordingly, in Deoband, too, which was then a small town, there was a madrasah, mention of which is found in certain firmans of Awrangzeb. It is stated :—

"Shaikh Wajih al-Din, son of Shaikh Muhammad Arif—"the Asylum of Forgiveness" and conversant with various sciences—, son of Bandagi Muhammad Isma'il—"the Asylum of Absolution"—adorned with righteousness and piety and master of leaning and accomplishment, is busy in this hospice, in place of his father, in educating students and Sufis and in the remebrance of Allah".[3]

---

1. For deails, vide **Tazkira-i Ulama-e Farangimahal** by Maulana Inayat Allah Farangimahali.
2. Though a number of books have been written on the political history of the Muslims in India, it is a pity that very little attention has been paid to their academic history. Hence very little is traceable about the academic achievements of the Muslims in India. In this connection the source of valuable information are those firmans and documents of Muslims rulers and ministers of state which are still extant in many families. While these firmans supply a lot of other useful information, they also reveal the Muslims rulers' efforts which they put in for the progress and difussion of knowledge. Hence it is necessary that the families who possess such royal firmans or writings of the ministers of state should feel the importance of publishing their photo-copies or, at least, their copies so that one may trace the remarkable academic activities during the mediaeval period of India.
3. Madrasah Ghazi al-Din has always been a buff of changes, the second phase of its life commenced in A.D. 1792/A.H. 1207, and in A.D. 1825/A.H. 1241, it changed into Delhi College.

Ghazi al-Din Firoz Jang I (d. 1122/1710), who was grandfather of Nizam al-Mulk Asafjah I, had founded a madrasah in Delhi near the Ajmeri Gate. The same madrasah later on bacame famous as Delhi College. Maulana Rasheed al-Din Khan Dehelvi (d. 1243/1827) and Maulana Mamluk Ali Nanautavi (d. 1267/1850) have been the principals of this very college[1]. Many of our elders had acquired education in this madrasah. Hazrat Maulana Muhammad Qasim Nanautavi (d. 1297/1880), Hazrat Maulana Rasheed Ahmed Gongohi (d. 1323/1905), Hazrat Maulana Muhammad Yaqub Nanautavi (d. 1302/1884), Hazrat Maulana Muhammad Ashan Nanautavi (d. 1312/1894), Hazrat Maulana Zulfiqar Ali Deobandi (d. 1322/1904), Hazrat Maulana Fazl al-Rahman Deobandi (d. 1325/1907) and many other ulema have been attached to the skirt of grace of this madrasah. Before 1857 this madrasah was a famous seminary of Delhi. This madrasah of Ghazi al-Din Firoz Jang is a live monument of the madrasahs of that period. From its magnificant and spacious building the academic zest and high-spiritedness of our nobles can be estimated. A mosque too had been built with this madrasah. Ghazi al-Din Firoz Jang I is lying in eternal sleep in the courtyard of the same madrasah.

In Rampur there was Madrasah-e 'Aliya which is still extant. The ruler of Rampur, Nawab Faiz Allah Khan, had invited Bahr al-Ulum Maulana Abd al-Ali Farangimahli and appointed him as a teacher. Another divine scholar of the same Farangimahal, Mulla Hasan, also served in this madrasah as teacher. On account of the educational benefits of these great scholars knowledge continued to be in high demand in Rampur for a long time.

The attention of our old historians, writing in Persian, in the mediaeval period in India has been mainly centred on the wars and political exploits of kings, touching upon academic and cultural achievements here and there only incidentally. The interesting topic of the historical taste in that era consited in the military and political achievements and hence very little mention of the Muslims' achievements in the academic field is met with in the mediaeval histories. One reason for this can be this also which, as the author of **Hindustan Ki Qadeem Islami Darsgahen (The Old Islamic Educational Institutions of India)**, in answer to the question.

---

1. **Hindustan ki Qadeem Islami Darsgahen**, p. 33
2. **Ibid.**

"Why are explicative chapters on the past madrasahs of India not met with in the old Persian histories"? has pointed out as under:—

"The Muslims, by virtue of their religious propensity, always looked upon the function of imparting and receiving education, of teaching and learning, a religious occupation and an act of virtue. Help to students, dissemination of education, endowments for the suppy of books and other educational materials, the founding and establishing of madrasahs, service and support to the ulema, etc., were considered by them to be a religious commandment, conducive to blessings (**baraka**) and prosperity in both the worlds—here and in the hereafter. Hence these things too, like other necessities of life, had become a part and parcel of their lives. Since the daily, routine actions of a man's life are not considered worth mentioning importantly—they are rather mentioned cursorily in ordinary words along with other necessities of life — the old historians do not describe in specific chapters and sections the outstanding achievements of Muslims in the old days in the field of education."

Then, proceeding further, another reason has been given as under :— "In olden days there used to be no buildings for educational purposes. Mostly mosques were being used for this purpose. All the mosques of those days used to serve as madrasahs; as such, every old spacious mosque was a great educational institution also. This is the reason that you find spacious and splendid mosques at every step in the old Islamic cities of India. The magnificent mosques that were built and are still extant in the old Islamic state-capitals like Delhi, Agra, Lahore Jaunpur, Ahmedabad (Gujarat), etc., clearly indicate by their external form and appearance that a major portion of them was being used for teaching purposes. In these mosques you will still find a vast succession of small rooms around the courtyard; these were in fact the residential quarters for teachers and students. Some of these are still used for this purpose; for instance, the rooms that were constructed around the extensive courtyards of the Fatehpuri and Akbarabadi mosques, which were built in 1060/1649 in Delhi, were especially meant as hostels for the students. The hospices of old too were commonly used as teaching institutions. The Sufi saints and secluded Shaikhs (spiritual directors) of the time then did not consider 'striving with the unregerate soul' (**mujahada-e nafs**) and 'the daily offices' (**waza'if**, recitation of holy names or verses prescribed by the Shaikh to the **murid**) only as worship but regarded the teaching and instructing about both

the Shariah (the exoteric revelation) and the **tariqa** (the mystical) method or system), the exterior and the interior, to be their real ideal. In every hospice, like the seekers of **tasawwuf** (Islamic mysticism) and exoteric sciences, a large group of the students of exoteric sciences was also found. A major portion of state grants or private endowments meant for the hospices was spent on students. Hence the old hospices too should be reckoned amongst schools and colleges.

"Along with the mausoleums built over the graves of Sultans and saints were also constructed around them many cloisters and rooms for the same purpose—to be used as madrasahs. Accordingly, the structural design of the tombs of kings like Ala al-Din Khilji, Humayun and others that are still extant in Delhi, Agra, Ahmedabad, Bijapur, etc., itself is revealing their history".[1]

Apart from the patronage of state-governments during the Muslim rule in india, the Muslim's own zest for knowledge which they had inherited from their forefathers has been very little under the obligation of state treasuries. Our old educational institutions did not stand in need of independent buildings: the function of teaching and learning used to be carried on in mosques and hospices, houses and palaces of scholars and nobles, and even in open fields. Usually, renowned ulema used to teach at their own homes and in mosques. The insistence of the Holy Prophet's (Allah's peace and blessings be on him!) instruction that "it is a duty of every Muslim male and every Muslim female to acquire knowledge" had created a universal taste for the acquisition of knowledge. The dissemination of knowledge, teaching and learning, help and support to students, the provinding of books and other educational requirements, the founding of madrasahs and the endowing of properties for their expenses, and monetary aid and support to the teachers and the taught; all these acts were considered the cause of good and blessings **(baraka)** and prosperity in both the worlds. These things, like other necessities of life, had become an essential and integral part of their lives. Teaching has been an indispensable part of the lives of our scholars, whether they may be gracing ministerial chairs or the masnads of judges and jurisconsults, or any other governmental posts; these occupations have never let them neglect their duty (of imparting knowledge).

Since this purpose in those times was served easily by mosques, such buildings were mostly constructed in the old mosques necessarily that they might be used for teaching and accommodating the students.

---

1. **Hindustan ki Qadeem Islami Darsgahen**, pp. 10-12.

In this regard the Prophet's Mosque (at Madina) served as a good model for the Muslims. Jama-e Azhar in Egypt and Jama-e Qazvin and Jama-e Zaitunia in Morocco are mosques of this very type and are being used to this day as teaching institutions. As stated in the foregone, in India itself there are extant in cities and towns large number of such mosques in the courtyards of which, on three sides, one can see a vast line of large and small rooms and courtyards. The Fatehpuri Mosque in Delhi is a relic of the same style; its rooms and courtyards are still being used for teaching and lodging the students. A few examples amongst hundreds and thousands of such mosques are the Wazir Khan Mosque at Lahore and the Atala Mosque at Jaunpur; these mosques were, in their time, great teaching institutions as well[1]. The Dar al-Ulum, Deoband, itself was, in the first place, established in a mosque where it passed the first ten years of its life.

As regards the general practice of the students' lodging and boarding prevalent in that period, Maulana Ghulam Ali Azad Bilgirami has written in his **Ma'athir al-Karam** :—

> "Men of means in every habitation are considerate towards the students and consider it a great good fortune to help them".[2]

The period of the 12th century hijri in India is that tumultuous time in which along with the Islamic power and grandeur the Muslims' educational activities too had begun to cool down. In those days the Mughal king occupying the throne at Delhi was Muhammad Shah (1131/1718—1161/1748), who, due to his bohemianism and carousing, has earned the nickname of "Rangila Badshah" ("Merry Monarch"). Nevertheless Hazrat Shah Wali Allah Dehelvi's madrasah whose academic benefits have reached every nook and corner in the sub-continent is indebted to the patronage, generosity and obligation of the same merry monarch. The statement of the author of "Waqe' at-e Dar al-Hukumat-e Delhi" is that once this madrasah was very splendid and beautiful and was considered a great seminary."[3]

In the time of Shah Wali Allah's father, Shah Abd al-Raheem (d. 1131/1718), this madrasah was situated at that place where now are situated the graves of these great divines, and is known as "Mihndiyun".

1. In Europe too the great educational centres generally have had their origin in religious and spiritual centres, churches and monasteries; the Cambridge and Oxford Universities of England developed in churches and monasteries only.

2. **Ma'athir al-Karam**, p. 222, Pub.: Mufid-e Aam Press, Agra, 1228/1910.

3. **Waqe'at-e Dar al-Hukumat-e Delhi**, vol. ii, p. 173.

When during Shah Wali Allah's time this place became congested due to the swelling number of students, Muhammad Shah granted a large mansion for the madrasah. This mansion was situated then in Kucha-e Chelan. The author of **Waqu'at-e Dar al-Hukumat-e Delhi** has stated that "the madrasah was destroyed in the violent disturbances of the mutiny; now houses of different people have been built at the site but it is still called "mohalla (quarter) of Shah Abd al-Aziz's madrasah".

After Shah Alam Bahadur Shah I's (1118/1706—1124/1714) demise in the last phase of the first quarter of the 12th century hijri, while the Mughal sultanate began to decline, the springs of knowledge in India also began to dry up from the same time. The religious sciences particularly had come to a very critical stage the estimate of which can be made somewhat from the syllabi of that era which will be mentioned shortly. Accordingly, instead of Tafsir, Hadith and Fiqh in our madrasahs, the rational sciences had taken the place of pride and were considered the true criterion of one's scholarship. The commentaries and scholia of **Sadra, Shams-e Baz'gha** and **Sharh-e Matal-e** had become the standard of knowledge, as though the Muslims' syllabi in those days consisted of nothing but these sciences. Even if there was talk of the religious sciences, it was limited to a few books of Fiqh only; Tafsir and Hadith had almost gone out of vogue. Maulana Sayyid Manazir Ahsan Gilani, with reference to **Malfuzat-e Azizi**, has stated as under :—

> "Mir Zahid who is considered a pre-eminent savant in the Arabic schools on account of his **Zawa'id-e Thalatha** (a classical work of rational interpretation of religion) and was Shah Abd al-Raheem Dehelvi's teacher in logic and philosophy, was discharging a great religious service in Alamgir's army; that is, he had been appointed to perform the duty of a censor—a post which is directly connected with the Islamic jurisprudence and the details of the jurisprudential propositions (**masa'il**), and unless a man is well-conversant with jurisprudence and its particulars, it is difficult for him to discharge this function efficiently. Mir Zahid, however, had had no confidence in himself as regards Fiqh. Shah Abd al-Aziz reports that
>
> > "a nobleman used to study **Sharh-e Waqaya** (a standard work on Fiqh) under the instruction of Mir Zahid but as long as my august grandfather did not come there, Mir Zahid would not start the lessons".[1]

In short, logic and philosophy were dominating the Arabic madrasahs of this period and all the time of the students used to be spent in the acquisition of these sciences.

---

1. **Malfuzat-e Azizi, p.** 82, as quoted in Al-Furquan's Shah Wali **Allah No., p, 171.** and **Kamalat-e Aziz**, p. 114. Pub. Hashimi. Meerut. A D. 1897.

SHAH WALI ALLAH'S EDUCATIONAL SERVICES

Such were the conditions and so much remoteness from the religious sciences had been created when there arose from the historic land of Delhi a seeker of the prophetic sciences. He was Hazrat Shah Wali Allah Dehelvi, who was engaged in teaching and learning for twelve years in Madrasah-e Raheemiyyah, established by his father, Shah Abd al-Raheem. Abruptly he left for Hejaz in 1143/1730 and staying there at Madina for nearly two years he acquired the science of Hadith from Shaikh Abu Tahir Madani. As regards Shah Sahib's uncommon geist and genius, this statement of his teacher, Shaikh Abu Tahir Madani (d. 1145 1732), is very significant :—

"Wali Allah gets the wordings of Hadith authenticated by me while I get the meanings of Hadith corrected by him".[1]

In 1145/1732, Hazrat Shah Sahib returned from Hejaz and, having dug a canal of the Science of Hadith from the illuminated Madina brought it to flow anew on the Indian soil. It is the same canal, started by Hazrat Shah Wali Allah, that, after Hazrat Shah Abd al-Ghani's migration from India (to Hejaz), Deoband saved not only from being dried up but also started it from here with full flow, surging forward, lustily. In the past one hundred years its religious benefit has not remained confined to the sub-continent only, rather the compariots of the pre-eminent imam of the science of Hadith, Imam Bukhari, have also quenched their thirst from this canal. On the other hand, those benefitting from this canal, viz., Hazrat Khalil Ahmed Anbathvi and Hazrat Maulana Husain Ahmed Madani, occupying the masnad of teaching in the illuminated Madina, have rejoined this canal to its main headspring. In fine, the canal started by Hazrat Shah Wali Allah in India has now developed into a raging sea and its arms having spread all over the continent of Asia during the last one century are quenching the thirst of the seekers of the prophetic sciences.

It is an undeniable fact that, as far as the education of religious sciences is concerned, Hazrat Shah Wali Allah commands a great central position and unparalleled greatness. He, in his time, was a discerning polymath in religious sciences, a great thinker and a sincere preacher of Islam. Giving the status of an independent system **(lit, art)** to the realities and branches of knowledge of the Islamic sciences, he provided

1. **Ibid.**

a great bulk of material for the security and defence of Islam in India. The splendid efforts made by him in the fields of education and politics in India constitute a golden and brilliant chapter in our history in this country.

During the period of decline of the Mughal empire, the struggle between rival powers and their incessant attacks had destroyed the internal administration of the country; things were all in a tumble. This is no occasion to dilate on Shah Sahib's tremendous exploit in this context, for here I wish to describe only those efforts of his which he put in for the survival and protection of the religious sciences. The political decline of the Mughals had created, along with spiritual and moral degeneration in the Muslims, educational, intellectual and mental interiority also. Philosophically surveying the conditions with a sagacious discernment and deep insight, he warned the Muslims (about the gravity of the situation and its consequences). His vigorous efforts caused the rivers of grace to flow and thereby assuage he thirst of a large number of people for the science of Hadith. Whatever interest in religious sciences, religious awakening and abstaining from schismatic and polytheistic practices that are witnessed in the sub-continent today are all the after-effects of the reviving achievements of Shah Sahib only. Allah Most High bestowed great blessings (**baraka**) on his efforts. Accordingly, by the ardent efforts of his descendents and disciples this sub-continent became such a Dar al-Hadith ("Home of Hadith") a parallel of which can be hardly found in other Islamic countries of that period

Shah Sahib has written a short autobiographical treatise, entitled **Al-Juz al-Latif fi Tarjumat al-Abd al-Za'eef** from which an estimate of his achievements as a renovator can be made to some extent. He has stated:—

"I was born at the time of sunrise on Wednesday, the 4th Shawwal, A.H. 1114, and was chronogrammatically named Azim al-Din.[1] Before my birth my parent and several pious men had seen dreams harbingering the happy news which some friends have collected in a treatise, entitled **Al-Qawl al-Jali**. At the age of five years I was sent to school (**maktab**). When I was seven, my august father made me say prayers and observe fasts. The same year I was circumcised and in the same seventh year I, having completed the reading of the holy Quran, began studying Persian until, in my tenth year, I had finished **Sharh-e Mulla Jami** and had acquired the ability to read books independently. At the age of 14 I was married and when I was 15, I vowed allegiance (**bai'ah**) to my august

1. The numerical value of this names comes to 1115.

father and engaged myself in the spiritual "occupations" **(ashghal)** of great Sufi saints, particularly those belonging to the Naqshbandiyya order. In the same year, having studied a portion of the **Baizavi**, I, as it were, completed the syllabus current in this land. On this occasion my august father threw a feast on a grand scale, inviting the high and the low, and permitted me to do teaching work. From the course of arts and sciences current in this country, I read the following books lesson by lesson. In Hadith I read the **Mishkat** (except some portion from **Kitab al-Buyu'**—the Book of Sale & Purchase—to the **Kitab al-Adaab**—the Book of Manners); the **Bukhari** upto the **Kitab al-Tahara**—the Book of Lustration; **Shama'il-e Tirmizi** complete; and a portion each of **Tafsir-e Baizavi and Tafsir-e Mudarik**. One of the very great bounties of Allah Most High bestowed on me was that, along with perfect deliberation and reflection and the study of different commentaries of the holy Quran, I received the grace to attend the lectures of my august father on the holy Quran, and thus I read the text of the holy Quran many times over under the instruction of my father, and practice proved to be the cause of the great success for me. Praise be to Allah for the same!

"In the science of jurisprudence I studied **Sharh-e Waqaya** and **Hedaya**; in principles of jurisprudence, **Husami** and a sufficient portion of **Taiweeh Tawzeeh**; in logic, **Sharh-e Shamsiah** complete; in scholastic theology, **Sharh-e Aqa'id** with **Hashia-e Khiyali** and a portion of **Sharh-e Mawaqif**; in the science of the mystic path and tasawwuf, **'Awarif** and **Rasa'il-e Naqshbandiyya**, etc.; in the science of realities, **Sharh-e Rubai'yat-e Jami**, **Lawa'ih**, **Muqaddama-e Sharh-e Lama'at**, and **Muqaddama-e Naqd al-Nasus**; in the art of the properties of the Divine Names and Quranic verses, my august father's special collection; in the medical science, **Mu'ajjaz**; in philosophy, **Sharh-e Hadayat al-Hikma**, etc.; in syntax, **Kafiah** and **Sharh-e Jami**, in rhetorics, **Mutawwal** and that portion of **Mukhtasar al-Ma'ani** on which Mullah-zadeh has written a scholium; and in astronomy and mathematics, some brief treatises. Praise be to Allah that during this period of study I developed a special affinity to each subject and its main problems and important discussions came within the grasp of my intellect.

"When I was 17 years old, my august father went to glory. In his fatal sickness he gave me permission to receive allegiance and give guidance. After his death I kept myself engaged in teaching religious books and the rational sciences and got the opportunity to think over each art and science.

"In 1143/1730 my humble self was blessed with the performance of the hajj (pilgrimage to Mecca) and in 1144/1731, with the felicity of constant attendance (**mujawarat**) at the holy sanctuaries at Mecca and Madina, and of acquiring knowledge of Hadith from Shaikh Abu Tahir and other Shaikhs of the two holy cities. During my stay at Madina the sacred shrine (of the Holy Prophet) continued to be the main centre of my attention. Praise be to Allah that an endless wealth of graces and blessings was showered from this holy durbar on this fakir. Moreover, in this auspicious journey, I got the opportunity of coming into contact and enjoying the conversazioni of many of the ulema of the two sacred cities and of the Islamic world. Shaikh Abu Tahir awarded me a collective **khirqa**, the symbol of my initiation into all the Sufi orders. In late 1144/1731, I again had the honour of performing the hajj, and then in early 1145/1732, I undertook the return journey and reached my native-place exactly on Friday, 14th Rajab, A. H. 1145.

"The greatest reward of Allah Most High on this bondman of His is that he has been invested with the Inaugural Robe of Honour (**Khal 'at-e Fatihiya**) and this last epoch (of religious revival) has been inaugurated through him The works I have been made to perform in this connection are that the things that are 'muradda' (desirable, agreeable) in Fiqh have been brought together in it, and laying the foundation of Fiqh and Hadith anew, the entire edifice of this art has been rebuilt and the secrets and expediencies of all the commandments, persuasions and teaching have been so codified as none had done it like this before me.

"Another service exacted from me was that I proved in Fiqh the verity of the beliefs of the Ahl-e Sunnah with arguments and proofs and cleansed them thoroughly of all the rubbish of the rationalists' doubts and suspicicns heaped on them; and, thank Allah. I have explained them in such a way that it leaves no scope for any more debate and controversy.

"Practical wisdom too has been given to me abundantly and I also received the grace to conform and amplify it in accordance with the Book, the Sunnah and the examples of the Companions. Over and above these qualities, I have been gifted with the expertise whereby I can distinguish between what the original teachings of religion brought in fact by the Holy Prophet (Allah's peace and blessings be on him!) are and what are those things that are accretions or later additions as the result of interpolation of certain schismatic sects".[1]

1. **Risala al-Juz al-Latif**, pp. 26-28, Pub. Ahmedi Press.

To know the details and reality of the special works hinted at in the above-quoted lines by Shah Sahib, it is necessary to refer to his books.

Qualified with these accomplishments and peculiarities, when Shah Sahib stepped into the field of reviving religion, there is no doubt about it that he did a splendid work The milieu in which Shah Sahib had seen the light was a very dismal period of moral and spiritual degeneration. Innovations and polytheistic deeds were in vogue in every house; the nobles and the affluent, over head and ears in luxury and enjoyment, had become apathetic to religion. Shah, Sahib, surveying the conditions round about him, started his work of renovation; he resolved to disseminate and propagate the science of Hadith and played a matchless academic and intellectual role. He started teaching the Quran and Hadith in Madrasah-e Raheemiyyah, and, in this connection, he translated the holy Quran into Persian, the main language of the Muslims then, so as to make its benefit common. At the same time, writing **Hujjat Allahil Baligha** and other valuable books on conventionalism **(taqlid)** and casuistry **(ijtehad)**, he tried to bring it home that the capacity for thinking and understanding on the Islamic lines be created. After him he left such successors who, in protecting the Islamic arts and sciences and their dissemination, discharged the dues of successorship. Nawab Siddiq Hasan Khan has written about this family :—

"Each one of them, in knowledge, practice, intellect, perception; oratorical power, eloquence in writing, piety, honesty, integrity and ranks of sainthood, is unrivalled, unique in the world and the phoenix of his age; and similarly, the descendents of the descendents of this house are all suns. This chain is of pure gold".[1]

---

1. **Ittehaf al-Nabula al-Muttagin ba-ahya-e Ma'athir al-Fuqaha wal-Muhddithin,** p. 430, Pub. Nizami Press, Kanpur, A.H. 1288.

THE CHAIN OF CREDENTIALS OF THE GREAT SAVANTS OF THE DAR AL-ULUM

In connection with the great ones of the Dar al-Ulum the personality who tops the list is the same Shah Wali Allah Dehelvi. Almost all the systems of the religious sciences in general and of the science of Hadith in particular that are current and extant in the sub-continent have originated from him. Whatever zest for theological sciences that exists from Peshawar to Ras Kumari is due to the grace of this household. It is the statement of a non-Indian religious divine that during his tour of India he did not meet any scholar of the science of Hadith who was not a disciple of Hazrat Shah Wali Allah through the medium of Hazrat Shah Abd al-Aziz.[1]

Shah Sahib's family, by virtue of its knowledge and learning, abstinence and piety, was considered very distinguished in Delhi. His father, Shah Abd al-Raheem was one of the compilers of the **Fatawa Alamgiri.** As already stated in the foregone, he acquired knowledge from his father. At the age of 15 he had completed the course of the current sciences. Shah Sahib's chain of authority, through his august father, reaches back to Allamah Jalal al-Din Muhaqqiq Dawwani (d. 928/1521). In those days the element of rationalistic sciences was dominant in the syllabi in India. Hence to complete the study of the science of Hadith and to obtain the sanad of authority Shah Sahib undertook a journey to the holy cities (Mecca and Madina), and there he acquired the sanad for the correct recitation of the **Sihah** and narration of hadith from Shaikh Abu Tahir Madani and other illustrious Shaikhs. As regards Shah Sahib's inherent geist and capability, his teacher of Hadith, Shaikh Abu Tahir Madani's statement has been quoted **supra** that "Wali Allah obtains the sanad for the wordings of narration from me while I correct (my understanding of) the meanings of hadiths through him".

It was that period when the science of Hadith was passing through the last stage of enervation and deterioration. To propagate and to make current the science of Hadith in such a predicament is indeed a stupendous achievement of Shah Sahib which, a glorious divine of Egypt. Sayyid Rasheed Reza, had to acknowledge in the following words :—

"If the attention of our Indian divines had not been lavished on the science of Hadith in that period, then this science would have faded

1. **Shah Wali Allah K. Siyasi Tehrik.** p. 82 by Ubayd Allah Sindhi.

out of existence from the eastern countries, because from the 10th to the beginning of the 14th century hijri, this science had reached the last stage of decay in Egypt, Syria, Iraq and Hejaz."[1]

Then, describing the condition of Egypt, he has stated :—

"When I migrated to Egypt in 1315/1897, I saw the **khatibs** of Jama-e Azhar and other mosques that they recite in their **khutbas** (sermons) such hadiths which are nowhere to be found in the tomes of Hadith. Among those hadiths (which they recite) there are 'weak', 'disavowed' (**munkar**), fabricated and counter-feit hadiths also. The same was the condition of the preachers, muftis and teachers".[2]

Shah Sahib's educational services are not confined to teaching only; he rather wrote such glorious books in different sciences the examples whereof are rarely found after the 8th century hijri. Besides this, of Shah Sahib's academic life there are many more momentous achievements; to mention them here even briefly is not easy, for it is a separate topic.

Shah Sahib had four sons each one of whom was a bright star in the firmament of knowledge. The eldest amongst them was Shah Abd al-Aziz.

SHAH ABD AL-AZIZ

Hazrat Shah Abd al-Aziz (1159/1746—1239/1823) was the most erudite and glorious divine of his time. The dissemination of the sciences of the Quran and the Hadith that took place in his time—of course, through him—has had no precedent in the annals of Islamic India. There is no nook and corner in India where Shah Abd al-Aziz disciples may not be found. The statement of a non-Indian scholar has already been quoted above that during his travels in India he did not meet any scholar of Hadith who was not a disciple of Shah Sahib. Maulana Ubayd Allah Sindhi is of the view that if ten persons benefitted from the great qualities of Shah Wali Allah, from Shah Abd al-Aziz's qualities must have benefitted at least ten thousand persons.[3]

In short. the foundation Hazrat Shah Wali Allah had laid for the renaissance of the religious sciences was brought to consummation by Haz-

1. **Muqaddama-e Miftah-e Kanuz al-Sunnah**, p. 4; Egypt.
2. **Muqaddama-e Miftah-e Kanuz al-Sunnah**, p. 4; Egypt.
3. **Shah Wali Ki Siyasi Tehrik**. p. 64.

rat Shah Abd al-Aziz. He established such a standard of knowledge whereby the religious sciences came to attain a special honour and dignity. Shah Abd al-Aziz, after the death of his august father, served the cause of the religious sciences in Delhi for a long period of sixty years. Besides teaching, he wrote several books amongst which his **Tafsir-e Fath al-Aziz,** a commentary on the Quran, **Bustan al-Muhaddithin,** on the history of the classes of traditionists and their compilations, and the **Tuhfa-e Ithna 'Ashriya** on the reality of Shiaism : are really very famous. The last-named book is such an opus magnum of Shah Sahib that there exists no example thereof on this topic in the entire Islamic literature.

SHAH MUHAMMAD ISHAQ

Hazrat Shah Muhammad Ishaq was Hazrat Shah Abd al-Aziz's grandson (daughter's son) and a distinguished pupil. In the presence of Shah Abd al-Aziz he taught Hadith to the students for twenty years. In 1239/1823, Shah Abd al- Aziz, entrusting Madrasah-e Raheemiyyah before his death to Shah Muhammad Ishaq, appointed him as his successor. Till 1257/1841 he rendered the service of disseminating and propagating the science of Hadith. Almost the whole of India benefitted from his educational graces. He translated the **Mishkat al-Masabeeh** into Urdu, which, at his instance, was transformed into a commentary by his well-guided pupil, Maulana Qutub al-Din Khan, and is known as **Mazahir-e Haq.** Mi'at Masa'il and Rasa'il-e Arba'een are also his noteworthy works. Emigrating from India in 1257/1841 to Mecca, he settled down there and died after a few years.

It is stated in **Tarjuma-e Tazkira-e Ulama-e Hind** : "It is particularly notable that during the freedom fight of 1857 most of the pupils of Shah Muhammad Ishaq Dehelvi took part as ulema in This movement, the most noteworthy amongst them being Mufti 'Inayat Ahmed Kakorvi (Sadar Amin, Bareilly), Maulana Abd al-Jalil Ka'ili (Aligarhi), Mufti Sadar al-Din Azurda, Shah Abu Sa'eed Mujaddidi (father of Shah Abd al-Ghani Mujaddidi) and the pupils of their pupils, i.e., the ulema of Deoband, e.g., Maulana Muhammad Qasim Nanautavi, Maulana Rasheed Ahmed Gangohi, Maulana Muhammad Mazhar Nanautavi, Maulana Muhammad Munir Nanautavi etc.[1]

SHAH ABD AL-GHANI

After Hazrat Shah Muhammad Ishaq's emigration the honour of his

1. **Tarjuma-e Tazkira Ulama-e Hind,** p. 409, Karachi.

successorship fell to the lot of Hazrat Shah Abd al-Ghani Mujaddidi (1235/1819—1296/1878). Shah Abd al-Ghani studied some books of Hadith under his father, Shah Abu Sa'eed, who was a pupil of Shah Abd al-Aziz, and obtained the sanad of some books from Shah Muhammad Ishaq. He, during his time, despite his young age, was an incomparable scholar of Hadith. Scholars and students used to come to him from every corner of the country and used to take pride in gleaning from "this harvest of accomplishment". His school was the greatest centre of the science of Hadith in India. He wrote a scholium on **Ibn Maja** which is known as **Injah al-Haja**. Through his educational grace were produced peerless ulema like Hazrat Maulana Muhammad Qasim Nanautavi, Hazrat Maulana Rasheed Ahmed Gangohi and Hazrat Maulana Muhammad Yaqub Nanautavi, who infused a new life into the world of knowledge.

In the upheaval of 1857 this greatest institution of the science of Hadith was ravaged by the accidents of time and came to an end for good. Shah Abd al-Ghani emigrated to Madina and there he passed away in the month of Muharram, A.H. 1296.

The details of the sanad of narration of the above-mentioned scholars are given fully in **Al-Yan'e al-Jani.**

Regarding Hazrat Shah Abd al-Ghani, Maulana Hakim Abd al-Hayy Lakhnavi writes in his **Nuzhat al-Khwatir** as under :—

"Knowledge and practice, asceticism, forbearance, truthfulness, trustworthiness, chastity, self-preservation, **bona fides**, sincerity, resorting to Allah, fear of Allah, conformance to the prophetic sunnah, excellent morals, spiritual communion (**muraqaba**), benevolence to the people and disinclination to worldly assets; — of such qualities he was exclusively the last paragon. Many ulema and Shaikhs benefitted from the blessings of his majlis and his teachings. All the people of India and Arabia are unanimous as regards his greatness and saintliness. On Wednesday, the 6th of Muharram, A.H. 1296, he died at Madina and was laid to rest there".[1]

Another line of the ulema of Deoband, through their pupillage to Hazrat Maulana Mamluk Ali Nanautavi and Maulana Rasheed al-Din Khan Dehelvi, reaches back to Shah Abd al-Aziz. The details thereof are as under :—

1. **Nuzhat al-Khwatir**, vol. vii, pp. 289-90.

MAULANA MAMLUK ALI

The teacher of teachers, Hazrat Maulana Mamluk Ali Nanautavi was one of the famed ulema of his time, commanding a distinctive position among his contemporary divines. On text-books, particularly those of Fiqh, he had such mastery that he remembered most of the books by heart. The condition of his memory was such that the late Sir Sayyid (Ahmed Khan) writes: "He has had complete proficiency in the rational and the traditional sciences and he can recall the text-books so thoroughly that, suppose, if the treasury of knowledge is emptied of all these books, it is possible to reproduce them from the tablet of his memory. Over and above this perfection and merit, his politeness and forbearance are beyond words".[1]

He was one of the well-guided pupils of Maulana Rasheed al-Din Khan. The circle of his educational beneficence (i.e., the circle of students and disciples) was very extensive. His inspiring art of teaching produced innumerable scholars. Maulana Ashiq Ilahi Meeruthi has stated :

> "Maulana Mamluk Ali, who had studied most of the text-books under the instruction of "the Moon of India" Hazrat Maulana Rasheed al-Din Khan, a disciple of Hazrat Shah Abd al-Aziz, was himself the teacher of such holy and famous personages and "the Suns of the Sky of Knowledge" as Hazrat Maulana Rasheed Ahmed Gangohi, Hazrat Maulana Muhammad Qasim Nanautavi, Maulana Muhammad Mazhar, Dean of Mazahir-e Ulum, and Hazrat Maulana Muhammad Yaqub Nanautavi, Dean of the Dar al-Ulum. All these gentlemen had quenched the thirst for religious sciences and the literary arts from this surging ocean, and driven from pillar to post they had at last found cure and satisfaction at this very threshold".[2]

Maulavi Karim al-Din Panipati writes :—

> "The new Arabic madrasah is stable due to him. He has had perfect mastery over all the three languages: Persian, Urdu and Arabic; and is fully proficient in all the arts and sciences found in these languages When a book of any subject is translated from English into Urdu, his keen mind grasps its fundamental principle so quickly as if he was

1. **Athar al-Sanadid**, pt. iv p. 70.
2. **Tazkirat al-Khalil**, p. 9.

conversant with this subject from the very beginning.[1] In the work he has been appointed for, he has, as far as possible, never shown any default. So much benefit has been caused in the madrasah by his beneficient being that perhaps it might not have accrued from any teacher in any time".[2]

This teacher of the teachers was the resort of students who, flocking to him from all over, used to derive academic benefit. Besides the college hours, there used to be a throng of students at his residence during his leisure-time. Maulavi Karim al-Din writes :—

"His house is the resort of students, his college the assemblage of ulema and scholars; hundreds of students, deriving benefit from his blessed being went as scholars to different parts of India. Besides teaching the college-students, he teaches books of every subject to other people at his residence. All his precious time till the dead of night, is divided over the teaching of students. Hundreds of students flock to him from far and near for being educated in different sciences and it is far from his affiability that he might disappoint any student".[3]

Hazrat Gangohi's statement has been reported in **Tazkirat al-Rasheed** as follows :—

"In the beginning we used to study under other teachers but we did not feel satisfied. Sometimes the lesson used to be short and sometimes we would not receive a reply to the searchings of our hearts. But when we reached the presence of Maulana Mamluk Ali, we got satisfied and finished the books within a short time, as if he had poured them into our throats in the form of a mixture. There were several good teachers

1. It is stated in **Arwah-e Salasa** that "when Maulana Mamluk Ali Nanautavi went to Delhi to prosecute studies, it so happened that under whichever teacher he started reading, the latter, sensing want of aptitude in him (the student), would not teach him another lesson after the first. This situation kept him very sad and gloomy. Worrying about his inaptitude, he, one day went to the presence of Hazrat Shah Abd al- Aziz and said : 'Leaving my native-place I have come here with the eagerness to acquire knowledge but the state of things is such that under whichever teacher I begin to read, he does not wish to teach me any more after the first lesson'. 'Well, come tommorow', said Shah Sahib. Next day the Maulana called upon him and Shah Sahib taught him one lesson from **Hedayat al-Nahv** and said : 'Go; now under whichever teacher you study, he will not refuse to teach'.
Accordingly, he developed such aptitude and made such progress that very great ulema later on became his pupils". (Anecdote No. 185)
2. **Tazkira-e Tabaqat al-Shu'ara,** p. 463.
3. **Tazkira-e Faraid al-Dahr** by M. Karim al- Din, p. 402.

in Delhi in those days but such teachers who might have complete grasp of the meaning and instil it into the student's mind by lecturing on it in different ways, were only two : one was our teacher Maulana Mamluk Ali and the other, also our teacher, Mufti Sadar al-Din **Azurda.** (Allah's mercy be on them !)".

As regards Hazrat Maulana Mamluk Ali's academic insight and perception, Maulana Muhammad Yaqub Nanautavi has written that

"before him it was difficult to make progress without grasping the meaning (of a lesson) because he used to make out from the diction whether this fellow (student) has grasped the meaning or not".[1]

To compute the number of the pupils of Hazrat **Ustaz al-asatiza** (the teacher of teachers) is very difficult. Amongst his pupils the names of great ulema like Maulana Muhammad Qasim Nanautavi, Maulana Rasheed Ahmed Gangohi, Maulana Muhammad Yaqub Nanautavi, Maulana Muhammad Mazhar Nanautavi, Maulana Ahmed Ali Saharanpuri, Maulana Shaikh Muhammad Thanvi, Maulana Zulfiqar Ali Deobandi, Maulana Fazi al-Rahman Deobandi, Maulana Muhammad Munir Nanautavi, Maulavi Jamal al-Din **Madar al-Muham** of Bhopal (chief-minister of the erstwhile Bhopal state), Maulavi Karim al-Din Panipati, compiler of the **Tazkira-e Tabaqat al-Shu'ara, Shams al-Ulama** Dr. Zia al-Din, L.L D., Maulana Alim Ali Moradabadi, Maulavi Sam'ee Allah Dehelvi, Maulana Abd al Rahman Panipati, etc., are especially noteworthy.

It is stated in **Sawanh-e Maulana Muhammad Ahsan Nanautavi** that Hazrat Maulana Mamluk Ali had translated the first four and the eleventh and twelfth discourses of Euclid from Arabic. Besides this, he is also reported to have translated the **Tirmizi** and **Tarikh-e Yamini**.

He was professor of Arabic sciences in the Delhi College. He died on 11th Zil-hijja 1267/1851, and lies buried in Shah Wali Allah's grave yard, 'Mihndiyun', in front of the mosque. His grave is now untraceable.

MAULANA RASHEED AL-DIN KHAN

He was Hazrat Shah Rafi' al-Din's disciple. In the rational and the traditional sciences, particularly in scholastic theology, he was a matchless scholar of his time. Shah Sahib had taught and trained him as his own son, always thinking of and trying to reform and improve him. After Shah Rafi al-Din, Shah Abd al-Aziz and Shah Abd al-Qadir taught and trained him.

---

1. **Sawanh-e Qasimi**, p. 7, Pub : Mujtabai, Delhi, 1311/1894.

Though Maulana Rasheed al-Din Khan had had perfect proficiency in all sorts of subjects, he had acquired special expertise in astronomy and mathematics, and in those days hardly any man would dare to compete with him in these subjects. He had a prodigious knack in eristic and was an unrivalled **litterateur** in the Arabic language.

Besides his knowledge and learning, Maulana Rasheed al-Din's asceticism (**zuhd**) and piety (**taqwa**) were also acknowledged. He used to live a contented life. Once the post of a judge was offered to him but he declined to accept it. In 1825 when the famous Madrasa-e Ghazi al-Din of Delhi was changed into a college, he was appointed as the head-teacher of Arabic in it. He used to get a salary of Rs. 100/- p.m. but, being magnanimous by nature, he would help, as far as he could, any needy man who approached him. He died in 1249/1833 at nearly seventy years of age.

SHAH RAFI' AL-DIN

He was Shah Abd al-Aziz's younger brother and an illustrious divine of the Wali Allahian family. He was born in 1163/1749. When Shah Abd al-Aziz was no more able to teach due to several ailments and loss of sight, he appointed Shah Rafi' al-Din in his place. Scholars and students used to flock to Delhi from far off places to derive benefit from Shah Sahib. He was a versatile genius, having mastery over every subject and this peculiarity of his was famous that to the teaching of whichever subject he turned his attention, it seemed as if that very subjetc was his speciality. As regards his command over mathematics, Shah Abd al-Aziz used to remark that

> "Maulavi Rafi' al-Din has advanced so much in mathematics that perhaps its inventor too must not have advanced so much".[2]

At another place he says :—

> "There must be no match to Maulavi Rafi' al-Din in India and abroad in the subject of mathematics".[3]

Amongst his works the Urdu translation of the holy Quran, **Muqaddamat al-Ilm**, **Takmil al-Azhan**, **Asrar al-Muhabbat**, and **Qiyamat Nama**

1. **Athas al-Sanadid**, pt. iv, p. 51.
2. **Malfuzat-e Shah Abd al-Aziz**, p. 40 & **Kamalat-e Azizi**, p. 56.

are very famous He died in 1233/1817 and lies in eternal rest in his family graveyard.

The late Sir Sayyid Ahmed Khan writes :—

"All the reputed scholars of India are the beneficiaries of his (Shah Rafi' al-Din's) grace-gifting person. He had such aptitude with each subject that he used to teach diverse subjects and different sciences at one and the same time. When he diverted his attention from the teaching of one to that of another the audience would feel as if the dress of uniqueness in the same subject had been cut for the body of his talent. These accomplishments notwithstanding, his imparting of the esoteric grace was such that had Junayd of Baghdad and Hasan of Basra lived in his time they would have indubitably considered themselves the lowest beneficiaries".

MAULANA MUHAMMAD QASIM NANAUTAVI

He is amongst the last gleaners of the Wali Allahian harvest of knowledge. He was born in 1248/1832. In the environs of Saharanpur there is an old village, Nanauta,[1] reputed for producing men of high calibre. It was from this productive mine that this unique jewel of the first water came out whose scintillating knowledge illumined and made resplendent the academic and religious assemblies in the later half of the 13th century hijri. Primary education he received at his native-place after which he was sent to Deoband where he read for some time in Maulavi Mehtab Ali's primary school. Then he went away to his maternal grandfather at Saharanpur where the latter was practising as a pleader. In Saharanpur he studied the elementary books of Arabic grammar and syntax under the instruction of Maulavi Nawaz. At the end of 1259/1843. Maulana Mamluk Ali took him to Delhi. There he began the **Kafia** and read other books. Thereafter he was admitted to the Delhi College but he did not take the annual examination. Maulana Muhammad Yaqub Nanautavi writes :—

"My late father got Maulavi Sahib admitted to the Government. Arabic Madrasah[2] and said : 'See Eculid yourself and do exercises of ari-

1. Nanauta is an old village 16 miles west of Deoband. A distinguished family of Siddique Shaikhs has settled here since 9th century hijri. Hazrat Nanautavi belongs to this family genealogically.
2. Delhi College, which Maulana Muhammad Yaqub Nanautavi calls Madrasah-e Arabi Sarkari", was formerly known as Madrasa-e Ghazi al-Din. Ghazi al-Din Firozt Jang I (d. 1122/1710) had established it a few years before his death outside Ajmeri Gate. Firoze Jang I, after his death, was buried in the

thmetic. After some days it was talked about that Maulavi Sahib had seen all the ordinary discourses and had completed the exercises of arithmetic. Munshi Zaka Allah brought some questions which were very difficult. On solving them Maulana became very well-known. When the annual examination drew near, Maulavi Sahib did not take it and left the madrasah. All in the madrasah, particularly the head-master who was the principal English teacher, regretted this very much".[1]

Before entering Delhi College, he had read books of logic, philosophy and scholastic theology like **Mir Zahid, Qazi Mubarak, Sadra, Shams-e Bazigha** under the instruction of Maulana Mamluk Ali at the latter's house. In the end he joined that study-circle which then possessed a central position in the whole of India with regard to the teaching of the sciences of the Quran and Hadith. Hazrat Shah Abd al-Ghani Mujaddidi was then gracing the masnad of knowledge of Shah Wali Allah. From him he acquired the science of Hadith; during his student-days itself the fame of his acuteness, knowledge and learning, comprehension and discernment had become widespread.

Hazrat Maulana Nanautavi's illustrious contemporary, Sir Sayyid, has expressed his impressions of the former's acuteness, knowledge and

(Footnote from the previous page continued)
courtyard of the same madarasah. His grave is still extant. He was the

---

father of Nizam al-Mulk Asaf Jah I. The ruling family of the erstwhile Hyderabad State in the Deccan descended from the same Asaf Jah I.

The double-storeyed building of red stone of Madrasah Ghazi al-Din, by the prevailing standard of that time was very grand and magnificent In 1825 (A.H. 1241) the East India Company changed it into Delhi College. Mr. J. H. Taylor was appointed as its first principal. In 1828 (A.H. 1244) an English class was opened in this college and modern sciences were included in the course. Before this it was an Arabic madrasah of the oriental type.

In 1842 (A.H. 1258) the Delhi College was shifted from the Ajmeri Gate to a big building near Kashmiri Gate, where it continued till 1857. During the violent disturbaces of 1857 the college was destroyed and Mr. Taylor was killed. He had been attached to this college for nearly 30 years. In 1890 (A.H. 1308), it was restarted under the name of Anglo-Arabic College in the same old building of Madrasah Ghazi al-Din (old Delhi College). (Extracted from "**Waqeat-e Dar al-Hukumat-e Delhi**" vol. ii, pp. 562-573; by Bashir al-Din Ahmed; pub. by Shamsi Press, 1237/1919.

Now for some years this college has been renamed Dr. Zakir Husain College. (Sayyid Mahboob Rizvi).

1. **Sawanh-e Qasimi**, p. 4; pub. by Mujtabai Press. Delhi, 1894 (A.H. 1311). Who was this head-master? Maulavi Abd al-Haq writes in his **Marhum Delhi College**: Mr. Taylor worked as head-master in Delhi College for 30 years and was also its principal for two, three years' (p. 157). Mr. Taylor was killed in the upheaval of 1857 His head-mastership began in 1825 (A.H. 1241). Hazrat Nanautavi went to Delhi in 1259/1843 for higher studies. So at that time, the same Mr. Taylor could be the head-master.

learning, asceticism and piety, understanding and discernment during student days in the following words :—

"The people thought that after Maulavi Muhammad Ishaq no man like him in all those qualities was to be born, but Maulavi Muhammad Qasim has proved by his consummate righteousness, religiosity, piety, abstinence and humility that, through the education and training of this city of Delhi, Allah has created another man a like of Maulavi Muhammad Ishaq, rather superior to him in certain things.

"There are many people alive who have seen Maulavi Muhammad Qasim receiving education at Delhi at a very young age. He had studied all the books under the late Maulavi Mamluk Ali. From the very beginning the signs of piety, abstinence, virtuousness and devotion to God were apparent from his ways and manners and the following couplet was perfectly applicable to him :—

'Over his head through his intelligence was shining the star of loftiness'.

"During the period of prosecuting studies, even as he was well-known and reputed for his intelligence, keenness of mind, understanding and discernment, he was equally well spoken of by men of learning and accomplishments for his virtuousness and devoutness. Maulavi Muzaffar Husain Sahib's company had inclined him very much towards conformance to the prophetic sunnah, and the grace of the company of Haji Imdad Allah had made his heart into a top-ranking heart. He himself conformed to the Shari'ah and the sunnah and tried his level best to make people also conform to the Shari'ah and the sunnah. Nevertheless, he was always anxious about the weal of the Muslims. It was through his efforts that a very useful madrasah for imparting the education of religious sciences was established at Deoband and a very fine mosque was also built. Besides this, through his effort and endeavour, Islamic madrasahs were established at other places too. He did not at all wish to be a mystagogue, a spiritual preceptor, and yet, thousands of people in India, particularly in the northern and western districts, believed in him and considered him to be their spiritual leader.

"As regards controversial questions some people were displeased with him and he too was displeased with some, but as far as we understand we cannot impute any action of Maulavi Muhammad Qasim, whether it be of displeasure with any one or of pleasure, to egoism, obduracy and antagonism. All the works and deeds that he performed were purely for God's sake and with an eye on the recompense of the hereafter; and he

used to follow whatever he considered true and right. Both, to be displeased or to be pleased with any one, were for the sake of God. Maulavi Muhammad Qasim did not consider any man good or bad due to his personal relations but because a man does bad works or speaks bad things, he considered him bad for the sake of God. The question of 'love for the sake of Allah' and 'aversion for the sake of Allah' was peculiar to his treatment. All his habits were angelic. We all used to cherish sincere love for him, and such a man who may have passed his life with such virtuousness is indubitably worthy of utmost love.

"In these days all people admit and perhaps those people too who dissented from him in certain open questions might be admitting that Maulavi Muhammad Qasim was a matchless man in this world. His rank in sciental knowledge in those days may perhaps be less than that of Shah Abd al-Aziz to some extent, otherwise in all other things it was superior. In humility, virtue and simplicity, if his rank was not higher than that of Maulavi Muhammad Ishaq, it was not inferior either. He was really a man of angelic habits and celestial disposition, and the world's being bereaved of the existence of such a man is the cause of extreme sorrow and regret for those who survive after him".[1]

After the completion of his education, Maulana Nanautavi took up as a means of livelihood the work of correcting the press at Matba-e Ahmedi,[2] Delhi, which was then owned by Maulana Ahmed Ali Muhaddith Saharanpuri.[3] In those days, at Maulana Ahmed Ali's instance, he also wrote a scholium on the last few portions of the **Sahih Bukhari**.

---

1. The late Sir Sayyid's article in **Aligarh Institute Gazatte**, dated April 24 1880. pp. 467-8 For details, vide this writer's article entitled **Hazrat Nanautavi Sir Sayyid Ki Nazar Men**, included in **Sawanh-e Qasimi**, vol. iii.

2 Matba-e Ahmedi, Delhi, was a great centre for the printing and publishing of the books of Hadith: a pioneer press publishig books of hadith for the first time in India. Accordingly, **Jam'e Tirmizi** in 1265/1848, **Sahih Bukhari** in 1270/1853, and **Mishkat al-Masabeeh** in 1271/1854 were published with great care. This press Maulana Ahmed Ali had established in 1262/1845, after his return from Hejaz. After the revolt of 1857, it was shifted to Meerut. This writer has been the copies of **Sahih Bukhari** and **Mishkat al-Masabeeh**, printed by this press, in the library of the Dar al-Ulum. As regards their marginalia it is my opinion that they are from the pen of Maulana Ahmed himself; however, the text of the hadiths seems to have been written by the copy-writer.

3 Maulana Ahmed Ali Muhaddith Saharanpuri was born in 1225/1810 in Saharanpur. He studied under Maulana Mamluk Ali and Maulana Wajih al-Din. He acquired the knowledge of Hadith in Mecca from Hazrat Shah Muhammad Ishaq Dehelvi in this manner that sitting in the Haram from dawn **(Fajr)** till noon **(Zuhr)**, he would first copy down the hadiths and then, from Zuhr till **Asr** (afternoon), he would wait upon Shah Sahib and listen to the transcribed hadiths. All the books of Hadiths he read before Shah Sahib like this only.

Maulana Muhammad Yaqub Nanautavi writes :—

"Maulavi Ahmed Ali Saharanpuri entrusted the last five or six remaining portions of the **Bukhari Sharif** for commentation and collation, and he has written it so well that now let the readers assess as to what else can be better than this. At that time some people who were not aware of Maulavi Sahib's talent had told Maulavi Ahmed Ali by way of an objection as to what it was that he did that he entrusted the work to a novice; and Maulana Ahmed Ali had then retorted that he was not that simple that he would have done so without consideration and understanding. And then Maulana Ahmed Ali showed them the scholium written by Maulavi Sahib wherefore the people came to recognise his ability. And that portion in the **Bukhari** is the toughest, particularly because of the undertaking for the Hanafite method (**mazhab**) from the very beginning, and it is there that Imam Bukhari has taken exceptions to the Hanafite method and Maulavi Sahib has given the answers there. It is known how difficult they are. Now whoever desires, let him see that place and realise what kind of scholium has been written; and it was also an undertaking in this scholium not to write anything without authentication from books and from merely one's understanding.[1]

(Footnote from the previous page continued)

After completing education, he came back to India and engaged in teaching Hadith. Simultaneously he also published **Jam'e Tirmizi** from his own press in 1265/1848. After collating **Sahih Bukhari** and **Mishkat al-Masabeeh** with MSS., he got them printed with utmost care in 1270/1853 and 1271/1854 respectively. He also wrote marginalia on these books. The collation, redaction and commentation of the **Sahih Bukhari** took ten years. These were the maiden prints of Hadith-books in India. Maulana Ahmed Ali spent all his life in teaching and printing the books of Hadith. He was a great religious divine and an illustrious traditionist of his time. Outstanding contemporary ulema like Maulana Muhammad Qasim Nanautavi, Maulana Sayyid Muhammad Ali Mongyri and Allahmah Shibli Naumani belonged to the circle of his pupils. According to Allahmah Shibli, most of the great Hanafite ulema of that era were his students.

He earned his livelihood through the press and by dealing in books. Along with the wealth of knowledge Allah had enriched him with worldly wealth also, which he used to spend lavishly on the poor and the students. In the last phase of his life he used to teach Tafsir and Hadith to the students in Madrasah Mazahir-e Ulum, Saharanpur. He was extremely complaisant, self-effacing and contented. His academic and financial favours went a long way in the progress of the said Madrasah from which he never took any remuneration for services rendered.

He died on 6th Jamadi al Awwal, 1297/1880 in Saharanpur and lies in eternal sleep in his ancestral graveyard near the Idgah.

For the details of his life, seen this writer's article in **Burhan** (monthly), Delhi, of November, 1974. (S. M. Rizvi).

1. **Sawanh-e Qasimi**, p. 9, Pub : Matba-e Mujtabai, Delhi; 1311/1894.

There is no clarification in any biography of Hazrat Nanautavi as to when he completed his education and in which year he happened to collate the **Sahih Bukhari** and write a scholium on it. Only this much is known briefly from **Sawanh-e Qasimi** that soon after completing the scholastic education (lit., the current curriculum) he had started the work of collating and correcting the press in Matba-e Ahmedi, Delhi. During the last phase of this period (1267/1851), Maulana Mamluk Ali had died. Maulana Muhammad Yaqub Nanautavi has written in **Sawanh-e Qasimi** as under :—

"During this time my father died on 11th Zil-hijja, 1267/1851. After his death I shifted to my own house. Maulavi Sahib (Hazrat Maulana Muhammad Qasim) also came over to live with me. In the upper storey was lying a loose bedstead on which he used to keep lying. Till nearly one year after my father's demise I lived in Delhi. Then, due to the service in Ajmer, I had to leave Delhi. Maulavi Sahib lived alone for some time in that house, then in the printing-press, and then for some days in Dar al-Baqa. It was during that period when Maulavi Ahmed Ali Saharanpuri entrusted the last five or six remaining portions of the **Bukhari Sahrif** to Maulavi Sahib for commentation and collation".[1]

THE PERIOD OF WRITING THE SCHOLIUM ON BUKHARI SHARIF

It becomes clear from the arrangement of facts in Maulana Muhammad Yaqub Nanautavi's statement that Hazrat Nanautavi had completed his education before 1267/1851. After Zil-hijja 1268/1852, he passed nearly one year at Maulana Muhammad Yaqub Nanautavi's house and at the end of 1268/1852, when the latter went to join his service at Ajmer, he (Hazrat Nanautavi) lived at other places for some days, and it was during this period that the work of writing the scholium was entrusted to him.

As regards Hazrat Nanautavi's class-mate, Maulana Rasheed Ahmed Gangohi, it is known for certain that he stayed in Delhi for four years and, completing his education in 1265/1848, he went back to his native-place.[2] Hence Hazrat Nanautavi's year of completion of studies can be this year (A.H. 1265) only. Thus, he, as if, had finished his education at the seventeenth year.

It is stated at the end of that edition of the **Sahih Bukhari**, which came out in 1322/1904 from the Matba-e Mujtabai of Delhi, that

1. **Sawanh-e Qasimi**, p. 9.
2. **Tazkirat al-Rasheed**, vol. i, p. 35.

"the printer made it a general edition and thereafter his sons who have had sufficient share of the rational and the traditional sciences and Muhammadan morals, published it in 1284/1867 and then again in 1308/1890".

It says in **Hayat-e Shibli** that the **Sahih Bukhari** was first published in 1267/1850. The statement therein is :—

"The main achievement of Maulana Saharanpuri is that with immense labour he collated, printed and published the manuscripts of Hadith books. Accordingly, he published the **Jam'e Tirmizi** in 1265/1848 and the **Sahih Bukhari** in 1267/1850. The late Maulana Shibli used to say that his late teacher had spent full twenty years in collating the **Bukhari** and in writing its scholium.[1]

According to this writer, the date of printing given in the Mujtabai[2] edition of the **Sahih Bukhari** seems to be more accurate. The chronogram derived by Maulavi Muhammad Umar bin Maulavi Ahmed Sa'eed al-Mujaddidi and mentioned at the end of the **Sahih Bukhari** is **"Qad tab'a asahho kutebin b'ada katabillah"**, the numerical value of which comes to 1270.

---

1. **Hayat-e Shibli**, 2nd ed., p. 85; Dar al- Musannafin, Azamgarh.
2. Matba-e Mujtabai, Delhi, has been a celebrated press in India. It had been initially started at Meerut by Munshi Mumtaz Ali. After the riotous revolution of 1857 (A.H. 1274), when Matba-e Ahmedi, Delhi, came to an end, Hazrat Nanautavi was employed by this Matba for the collation and correction of books. In 1285/1868, when Munshi Sahib went for hajj, Maulavi Abd al-Hadi (d. A.D. 1914) obtained proprietary rights over the Matba-e Mujtabai and thereafter printed a small-sized copy of the Holy Quran from the plates prepared by Munshi Mumtaz Ali (for his own publication—**Ashrafi-wali Hama'il**), and also published **Malfuzat-e Shah Abd al-Aziz Dehelvi** and Shah Sahib's another book, **Mizan al-Balagha**, etc. After him, his son, Maulana Qazi Bashir al-Din (d. A.D. 1945) ran this press and published some useful books like **Tazkira-e Azizia**, etc. This press was closed down after the partition of the country.

   In 1286/1869, after returning from hajj, Munshi Mumtaz Ali re-established Matab-e Mujtabai, this time at Delhi instead of Meerut. In 1304/1886, he emigrated to Mecca, selling his press for Rs. 500/- to Maulavi Abd al-Ahad. In 1920 (A.H. 1339), after Maulavi Abd al-Ahad's demise, Matba-e Mujtabai was divided amongest his several sons, and when the whole family emigrated to Pakistan in 1947 (A.H. 1366), the press ceased to exit. Matba-e Mujtabai was situated in Delhi near the Jama Masjid in Mohalla Churiwalan.

   Maulavi Abd al-Ahad improved Matba-e Mujtabai, Delhi, very much. In respect of accuracy, books printed in this press were considered very valuable. Its publications were much sought after for private collections of bibliophils and institutional libraries.

   Thousands of books in Arabic, Persian and Urdu were printed and published

According to the aforesaid details, the year 1269/1852 alone can be the year when Hazrat Nanautavi collated and wrote scholium on the last five or six portions of the **Sahih Bukhari.**

The year of his birth is 1248/1832 and hence at the time of correcting and writing the scholium his age can be at the most 21 years. Maulana Manazir Ahsan Gilani has ambiguously shown it to be 22 or 23 years. He has stated: "Most probably, his respectable self's age must not have been more than 22 or 23 years".[1]

The people who were not aware of Hazrat Nanautavi's genius should have been necessarily surprised at this assignment to a young man of a momentous academic work like the collation and correction of and scholium-writing on the **Sahih Bukhari;** but the mature vision of Maulana Ahmed Ali had adequately recognised the uncommon **savoir faire** and erudition of this pupil.

THE METHOD OF TEACHING HADITH

Hazrat Nanautavi has played a great part in developing that method of affirmation and preference for the Hanafite **mazhab** (method, creed) and that style of sifting and explanations which are today the distinctive feature of the Dar-al-Ulum, Deoband, and are also current and in use more or less in the lessons of hadith in the Arabic madrasahs. Till the middle of the thirteenth century hijri only the translation of hadith and the stating of the four methods (**mazahib-e arba'a**) was considered enough; but when the Hanafites were accused by the Ahl-e Hadith very emphatically that their method was not in accordance with Hadith, **Hazrat Shah Muhmmad Ishaq** and some of his learned disciples paid

---

(Footnote from the previous page Continued)

by Matba-e Mujtabai, Delhi. Almost all the text-books of the Nizami Curriculum used to be printed at this press. In short, this press has rendered a great service to the Islamic arts and sciences.

Excellent and qualified ulema used to collate, redact, correct the press and write scholia in this press. amongst them the names of Maulana Muhammad Ahsan Nanautavi, Maulana Muhammad Munir Nanautavi, Maulana Nizgm al-Din Keranvi, Maulana Khalil al-Rahman Burhanpuri, Maulavi Muhammad Ishaq and Maulavi Muhammad Beg are noteworthy.

Yusuf Bukhari Dehelvi has stated: "Next to Matba-e Nawal Kishore, Lucknow, if any other press achieved immortal fame, it was only Matba-e Mujtabai, Delhi. It printed dozens of editions and millions of copies. It is such a great exploit that today our libraries are seen full of books of various arts and sciences" (**Maulana M. Ahsan Nanautavi**, p. 161 & **Sawanh-e Qasimi** & **"Yeh Dilli Hai"** by Yusuf Bukhari, p. 103.

1. **Sawanh-e Qasimi**, vol. i, p. 351. National Press, Deoband.

attention to the affirmation and superiority (tarjih) of the Hanafite method. In the Dar al-Ulum Hazrat Nanautavi, Hazrat Shaikh al-Hind and other ulema developed it to such an extent that today no teaching institution of Hadith of repute is to be found devoid of it.

From Hazrat Nanautavi's lectures only those students could benefit adequately who were themselves talented, intelligent and sharp-witted and, moreover, might have already read the book with close attention. Hazrat Nanautavi's gaisi, maturity of vision and power of argumentation can be estimated on the whole from his books. His statement was that "all the commandments of the Book and the Sunnah are wholly rational; however, the intellect of every person cannot have access there". Hakim Mansoor Ali Khan Moradabadi, who is amongst the well-guided pupils of Hazrat Nanautavi, writes in his **Mazhab-e Mansoor** about the peculiarities of his teacher's giving lessons and lectures as under :—

"The fact is that whenever Hazrat Nanautavi proved any important and difficult proposition to be contrary to the masses' concepts, great men of light and learning used to be amazed and astonished. The commandment which looked absolutely without any argument and demonstration used to look perfectly rational after his lecture. Great men of knowledge and learning would not dare to say anything against the arguments put forth by him".[1]

The following statement of Hazrat Shaikh al-Hind has been mentioned in the **Arwah-e Salasa**; he says :—

"I used to attend Hazrat Nanautavi's lecture after having read Hazrat Shah Wali Allah's books and would ask him those things which used to be very difficult in the Shah Sahib's books. And what used to be the last answer in Shah Sahib's books, Hazrat (Nanautavi) would mention it first. I have experienced this thing several times".[2]

During the incipient period of the Dar al-Ulum he taught Euclid for some days in the Chhatta Mosque. During teaching whenever he felt it necessary to explain a figure to the students, he would draw the figure with his finger, without the help of instruments and explain it to the students, although he had studied mathematics and Euclid in Delhi College by himself, without the guidance of any teacher. Hazrat Nanautavi's lecture generally used to be within the four walls of the

1. **Mazhab-e Mansoor**, vol. ii, p. 178.
2. **Arwah-e Salasa**, Anecdote No. 34.

printing presses and was attended by particular persons only. The grace of his teaching produced such a party of accomplished, illustrious ulema like Hazrat Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Maulana Ahmed Hasan Amrohi, Maulana Fakhr al-Hasan Gangohi, etc. the example whereof is not to be seen after Hazrat Shah Abd al-Ghani's time. And then he established the system of religious sciences through the central educational institution like the Dar al-Ulum, which now, due to its vareigated quality, is the greatest seminary in Asia.

Some peculiarities of Hazrat Maulana Nanautavi's teaching-work are very important. A great one among them is that he never made it a means of earning his living. Due to not being rich, he, of necessity, adopted a service for earning his livelihood, but, instead of the educational line, he sought a job of coliction and emendation of books in a press; and then, contrary to the general wont, instead of increment in pay, he used to insist on decrement, and used to be content with such little pay, a mere pittance, on which he could subsist with great difficulty, He never agreed to take more than ten, fifteen rupees as pay. The highest post during the time that could be given to an Indian could be his —— as Maulana Muhammad Yaqub has said —— 'at the slightest wink of his eyes'; as such, many of those who were his contemporaries during the educational career and were far inferior to him in academic ability had been appointed on high government posts in the education department, but he never approved of accepting an educational service. His father possessed a small plot of cultivable land and was cherishing the hope that when the son would become a religious doctor after completing education, he would get a job of reasonable salary. When Maulana's contemporaries were appointed to good posts and he did not show any inclination towards service, his father felt very sorry and told, by way of a complaint, Hazrat Haji Imdad Allah : "This was my only son on whom I had pinned many hopes. If he earned something and did service, our poverty would be removed. God knows what you have done to him that he is not willing to take up a job". Haji Sahib listened and held his peace then, but later on sent him a word : "You complain of narrow circumstances. Allah Most High will give him so much even without service that he will be better off than in service, and holders of high posts will take pride in serving him".

The method of the ulema of the former times was different from the system of teaching and learning the Arabic sciences, madrasahs and cliquism that prevails and is current nowadays. Generally the ulema, sitting in their homes and mosques, used to teach purely for the sake of Allah; and for earning their livelihood they either took to

commercial dealings or used to pass life trusting in Allah. Very often it also happened that the ulema who did no business for livelihood, and engaged themselves in teaching, trusting in the Providence, were given reasonable stipends from the government of the day. The courage and perseverance and contentment of the heart with which Hazrat Nanautavi, inspite of severely unfavourable circumstances, maintained this precious practice (lit., thing, effects) of the predecessors behoved him only. Hazrat Haji Sahib used to say about him: Formerly sometimes there used to be such people; now they do not happen to be since long".

After having completed his educational career, Hazrat Nanautavi, as a means of livelihood, adopted the job of collating and emending of books in Matba-e Ahmedi, Delhi, and this remained the means of earning till the end. Along with emendation, the practice of teaching also continued. Besides the **Sihah Sitta**, he also used to teach **Masnavi-e Maulana Rum** and other books, but the teaching work was done, instead of in a madrasah, inside the four walls of printing presses or a mosque or a house, where particular students only used to sit respectfully.

HUMILITY & INDEPENDENCE-FROM-WANT OR CONTENTMENT (ISTAGHNA)

Independence from want, humility and meekness were to such a degree in his disposition that he never used the peculiar style of dress of the ulema — the gown and the turban. He used to feel much embarrassed by veneration. He used to say: "This nominal knowledge spoilt me otherwise I would have marred my condition so much that none would have known that a man named Qasim was at all born". He used to keep off generally from those matters in which there could be a chance of being conspicuous.[1]

In 1277/1860 he went for hajj and on return from there he took up the job of collating books in Matba-e Mujtabai, Meerut, and remained attached to the same press till 1285/1868. Meanwhile, he again happened to go for hajj, and thereafter he joined Matba-e Hashimi, Meerut. During this period the occupation of teaching continued but he never liked service in any madrasah. The author of **Sawanh-e Makhtutah** has stated :—

"It is a fact known to all that the Madrasah Islami of Deoband was founded and developed by him only, and what a small government it is, this establishment; but he never took advantage of anything. In the incipience the members of the council requested him to accept

1. **Sawanh-e Qasimi**, p. 10.

teachership in this madrasah and in return for it a meagre salary, but he did not accept and at no time, by any manner or method, tolerated to have even a grain from the madrasah, although day and night he used to be busy in the good management of the madrasah and engaged in teaching. If perchance he wrote any of his letters with the pen and ink-pot of the madrasah, he would immediately pay one anna to the treasury of the madrasah"[1]

SERVICES FOR THE PRESERVATION OF ISLAM & THE STARTING OF MADRASAHS

Hazrat Nanautavi's greatest and most glorious achievement is the revivifying of an educational movement for the renaissance of religious sciences in India and the formulation of those guiding principles for the religious schools on which their survival depends. Through his attention and persuasion religious madrasahs were started at different places, like Thana Bhavan (Dist. Muzaffarnagar), Gulaothi (Dist. Buland Shahar), Karana (Dist. Muzaffarnagar), Danpur (Dist. Buland Shahar), Meerut, Moradabad, etc. Most of them still exist, rendering educational and religious services in their vicinity, the details of which will be given in the third chapter.

Shoulder to shoulder with the English power, Christianity too had risen high in India and prodigious efforts had been made to convert the people of India, particularly the Muslims, to Christianity in every possible way. With the support and co-operation of the Company bases of Christian preaching and organisation were established throughout the length and breadth of the country, and after the revolution of 1857/1274, this system received further impetus and expansion. Padres began to impeach and impugn Islam and the Prophet of Islam (Allah's peace and blessings be on him!) in bazars, fairs and common gatherings. When Hazrat Nanautavi, during the period of his stay in Delhi witnessed this situation, he also ordered his pupils to stand like that in the bazars to give sermons and repugn and repudiate the padres. One day he himself, without introduction and giving out his name, reached a gathering and, breaking lance with Padre Tara Chand, repulsed him publicly in the bazar. Thereafter he came to be introduced with the famous polemic of Islam, Maulana Abul Mansoor Nasir al-Din Ali Dehelvi (d. 1320/1902). This event took place between Rabi' al-Awwal, 1292, and Jamadi al-thania 1292. This was the period when Hazrat Nanautavi was staying in Munshi Mumtaz Ali's Matba-e Mujtabai, Delhi.

1. **Sawanh-e Makhtutah**, p. 536.

FAIR FOR GOD-CONSCIOUSNESS AT SHAHJAHANPUR

A dangerous conspiracy hatched by the English government was that it set the Hindus against the Muslims. The Muslims had once had Political importance and supremacy in India. The English now, under their policy, pushed up the Hindus and brought down the Muslims. When the Hindus advanced in the economic and political fields, the English prompted them towards the path of religious superiority and prepared them to break lance with the Muslims, and also provided the opportunities for this that the Hindus polemize with the Muslims openly.

Then, on May 8, 1876, a "Fair for God-Consciousness" was held at Chandapur village, near Shahjahanpur (U.P.), under the auspices of the local zamindar, Piare Lal Kabir-panthi, under the management of Padre Knowles, and with the support and permission of the collector of Shahjahanpur, Mr. Robert George. Representatives of all the three religions, Christian, Hindu and Muslim, were invited through posters to attend and prove the truthfulness of their respective religions. At the suggestion of Maulana Muhammad Munir Nanautavi and Maulavi Ilahi Bakhsh Rangin Bareillvi, Hazrat Nanautavi, accompanied by Maulana Mahmud Hasan, Maulana Raheem Allah Bijnori and Maulana Fakhr al-Hasan, reached the fair. Besides Hazrat Nanautavi, Maulana Abul Mansoor Dehelvi, Mirza Mujid Jullunduri, Maulavi Ahmed Ali Dehelvi, Mir Haider Dehelvi, Maulavi Nau'man bin Luqman and Maulana Rangin Bareillvi also participated. All these ulema delivered speeches at this fair, causing the desired effect. In repudiation of the Doctrine of Trinity and Polytheism, and on affirmation of Divine Unity (Monotheism), Hazrat Nanautavi spoke so well that the audience, both those who were against and those who were for him, were convinced.

One newspaper writes:—

"In the gathering of 8th May of the current year (1876), Maulana Muhammad Qasim gave a lecture and stated the merits of Islam. The Padre Sahib explained the Trinity (or Triunity) in a strange manner, saying that in a line are found three attributes: length, breadth and depth, and thus Trinity is proven in every way. The said Maulavi Sahib confuted it promptly. Then, while the Padre Sahib and the Maulavi Sahib were debating regarding the speech, the meeting broke up, and in the vicinity and on all sides arose the outcry that the Muslims had won. Wherever a religious divine of Islam stood, thousands of men would gather around him. In the meeting of the first day the Christians did not reply to the objections raised by the

followers of Islam, while the Muslims replied the Christians word by word and won".[1]

Next year this "fair" was held again in March, 1877. This time Munshi Indraman Moradabadi and Pandit Dayanand (d. 1882/1301), the founder of the Arya Samaj, also participated. Dayanandji spoke in Sanstritized Hindi. Padre Knowles had called one Padre Scot also. Hazrat Nanautavi's speeches were delivered on Theism, Monotheism, and Interpolation in Religion, and proved to be very successful.

The duties of providing board and lodging to the ulema of Islam were discharged this time by Muhammad Tahir Moti Mian.[2]

Hazrat Nanautavi, participating both the years in the said fair, frustrated the Christians' conspiracy. On this occasion, Prof. Muhammad Ayyub Qadiri, writing in Maulana Ahmed Hasan Nanautavi's biography, says that

> "one thing specially deserves deliberation here that the fair for God-consciousness at Shahjahanpur was held consecutively for two years with announcement and publicity, throwing, in a way, a challenge to the religion of Islam and yet one does not find a clue to any interest the ulema of Bareilly and Badaun, the two districts so near, almost contiguous to Shahjahanpur, may have evinhed in this fair."[3]

THE POLEMIC AT ROORKE

In Shawwal, 1294/1877, Maulana Muhammad Qasim Nanautavi, with a party of eminent ulema went for hajj and returned from there in Rabi al-Awwal, 1295/1877. On his way back, he fell ill at Jedda. After reaching his native-place, he recovered somewhat but the disease was not fully cured. The same year, in Sha'ban. A.H. 1295, he received information from Roorke that Pandit Dayanandji had reached there and was levelling objections against Islam. Maulana Nanautavi, despite his

1. Akhbar "Khayr-khwah-e Alam", Delhi, dated 19th May, **1876**, **referred to in Tarikh-e Sahafat-e Urdu**, vol. ii, pt. i, pp. 441-2. Also vide **The Arya Samaj** (English) by Dewan Chand, p. 122.
2. Maulana Manazir Ahsan Gilani has written Muhammad Tahir Moti Mian to be among the progency of Shah Madan Shahabadi (d. A.H. 1168), but this is not correct. Moti Mian was the great-grandson of Maulavi Madan (Majd al-Din) (d. A.H. 1228). Moti Mian bin Maulavi Abd Allah bin Maulavi Nizam al-Din bin Maulavi Majd al-Din alias Maulavi Madan. (Vide **Tarikh-e Shahjahanpur** by Mian Sabeeh al-Din, pp. 147-157, Pub. : Lucknow, 1932.
3. **Maulana Muhammad Ahsan, Nanautavi**, p. 221.

weakness and illness, went to Roorke and howevermuch he wished to have a debate with Panditji in a public gathering, the latter did not agree and left Roorke. Then, at Hazrat Nanautavi's instance, Maulana Fakhar al-Hasan Gangohi and Maulana Mahmud Hasan Deobandi delivered lectures in public meetings and threw a challenge to Panditji. Hazrat Maulana Nanautavi gave replies to his objections in public meetings and, thereafter, wrote a treatise on "Istaqbal-e Qibla" (the direction of the holy Ka'ba towards which the Muslims turn their faces in prayer but do not actually worship it).[1]

Thereafter Panditji reached Meerut and there too he adopted the same manner. At the request of the Muslims of Meerut, Hazrat Nanautavi went to Meerut. There also Panditji did not agree to have a debate. So, Hazrat Nanautavi, gave replies to his objections in a farceful speech he delivered in a public meeting at Meerut.

REFORMATIVE MOVEMENT FOR WIDOW RE-MARRIAGE

Bringing into currency the re-marriage of widows is also a glorious social and reformative achievement of his. Till the end of the thirteenth century hijri the re-marriage of widows was considered very reproachful. People used to feel its disgracefulness but no one had the courage to put an end to it. By the laudable efforts of Sayyid Ahmed Shaheed, Maulana Muhammad Isma'il Shaheed Dehelvi, Maulana Mamluk Ali Nanautavi, Maulana Muzaffar Husain Kandhlawi, Maulana Muhammad Ahsan Nanautavi and Hazrat Maulana Muhammad Qasim Nanautavi, the re-marriage of widows came very much into vogue. Hazrat Nanautavi, making his widowed sister, who was much older than himself and had become quite old, prepared for re-marriage, broke up this disgraceful custom in such a way that now no one knows that such a custom once prevailed here.

PARTICIPATION IN THE FIGHT FOR FREEDOM

Taking manly part in the battle for independence in 1857, he captured the tehsil of Shamli in Muzaffarnagar district but the corrupted political atmosphere prevailing the did not let him advance further from Shamli. This incident of recounter at Shamli is so well-known that it need not be repeated here.

Hazrat Nanautavi has left behind more than two dozen books to perpetuate his memory. In his time he set his pen to paper on those

1. Vide Intesar al-Islam by Maulana Muhammad Qasim Nanautavi, pp. 2-7, Pub. : Deoband, 1952.

questions which were mostly on the tapis then. All his books have been written in response to one query or the other. Munshi Mumtaz Ali,[1] proprietor of Matba-e Mujtabai, Delhi, in 1292/1875, had chalked out a programme to publish all of Hazrat Nanautavi's works. In the advertisement of this programme printed by him, he had stated :—

> "Many gentlemen must be knowing Maulavi Muhammad Qasim Sahib. He avoids contention and disputation and passes an independent life in a condition of detachment. If some one sent him a query regarding some difficult proposition from distant land, he would write its answer, otherwise he has'nt anything to do with anyone. And why should he have, for he has no trace of carnality in him? This slave is enamoured of his independent way of life and fond of his disquisitional writings. For a long time I was contemplating to secure his writings somehow and, having printed them, show the tamasha of divine omnipotence to the high-minded people of the time. He had a prodigious talent in proving the religio-legal propositions with rational arguments and in refuting the philosophers' propositions also with the same rational arguments".[2]

DEATH

Hazrat Nanautavi passed away on Thursday, 4th Jamadi al-Ula, 1297/1880, at the age of 49 years. His sacred grave is to the north of the Dar al-Ulum, clay-built according to the sunnah practice. This place is known as Qabrastan-e Qasimi, where countless ulema, students, pious men and other people are lying buried.

---

1. Munshi Mumtaz Ali ibn Shaikh Amjad Ali Meeruthi was a celebrated calligraphist of his time. Nuzhat-Raqam was his title and in calligraphy he was a disciple of Bahadur Shah Zafar, the last Mughal emperor. Copies of the holy Quran written by him have had great importance as regards accuracy and orthography. The circle of Munshi Sahib's disciples was very vast. Formerly he used to work as a copyist in Delhi at Maulana Ahmed Ali Muhaddith Saharanpuri's Matba-e Ahmedi. After the revolution of 1857 he set up his own press in Meerut under the name of Matba-e Mujtabai. Hazrat Nanautavi used to work in the same press. In 1258/1868, when Munshi Sahib went for haji, Maulavi Abd al-Hadi acquired the rights of running the Matba-e Mujtabai. Next year, after returning from haji, he established, in 1286/1869, his Matba-e Mujtabai in Delhi instead of Meerut. In 1304/1886, when Munshi Sahib determined to emigrate to Mecca, he sold the press to Maulavi Abd al-Ahad for Rs. 500/-. There is mention of Munshi Mumtaz Ali in Mirza Ghalib's letters. It was he who had published first Ghalib's **Ood-e Hindi** in his Matba-e Mujtabai at Meerut.

   S.Mahbood Rizvi.

2. **Maulana Muhammad Ahsan Nanautavi.** P. 225.

Many people wrote chronogrammatic quatrains on Hazrat Nanautavi's death. The one composed in Urdu by Maulana Fazl al-Rahman Usmani is still hanging in the Vice-chancellor's office. Just to give an idea of the thoughts expressed in it, the English translation of the verses is given below :—

"Such is the sorrow caused by the passing away of the Qasim of the assembly of guidance that every heart (lit., interior) is sipping the draught of grief. Such is this sorrow that thereby the cup of the assembly of spiritual knowledge is inverted like the cask of the sky. Not only is the earth pallid due to this sorrow; the attire of the sky too is bluish in this mourning. Though the supporters of the Shari'ah have had boundless sorrow, the wayfarers of the Path are suffering it doubly. Where's the true supporter of the madraseh of religion that without him the realm of knowledge and action is desolate? Don't ask about the condition of the sad hearts of the thirsty seekers of knowledge, as to how their life is in your separation. If the flame of separation has grilled the liver, the fire of the grief of separation has roasted the heart. However, from your sacred grave, O good-natured one, your devotees do have a patience of sorts. Out of anguish wrote Fazl this year of death : **'Wafat-e Sarwar-e Alam ka yeh namoona hai'** (i.e., this is a specimen of the death of the Chief of the World". (The numerical value of the Urdu letters of the last half-verse totals up to A.H. 1297).

THE SIX GREAT ONES

The names of those gentlemen who participated from the very inception in establishing the Dar al-Ulum and in running its administration are as follows :—

Hazrat Maulana Muhammad Qasim Nanautavi, Hazrat Maulana Muhammad Yaqub Nanautavi, Hazrat Haji Sayyid Muhammad Abid Deobandi, Hazrat Maulana Rafi al-Din Deobandi, Hazrat Maulana Zulfiqar Ali Deobandi and Hazrat Maulana Fazl al-Rahman Usmani Deobandi. Particulars about Hazrat Nanautavi have already been given above; of the remaining first three will be presented in the following chapters, and of the latter two are given below :—

MAULANA ZULFIQAR ALI

Maulana Zulfiqar Ali was Maulana Mahmud Hasan's father. He had studies in Delhi College under Maulana Mamluk Ali Nanautavi (d. 1267/1851). After graduation he was appointed as a professor in

Bareilly College and a few years later he was appointed as Deputy Inspector in the Education Department. He had had great mastery over the Arabic language and literature. He wrote **Tashil al-Darasa** as commentary of **Divan-e Himasa, Tashil al-Bayan** as the commentary of **Divan-e Mutanabbi, Al-Ta'liqat'ala al-Sab'a al-Mu'allaqat** as the com mentary of the **Sab'a Mu'allaqa, Irshad** as the commentary of **Qasida Bant Su'ad**, and **'Itr al-Wardah** as the commentary of the **Qasida-e Burda**, in Urdu. He has translated the unfamiliar and difficult words and idioms of Arabic in such lucid and idiomatic language and the explanation is so agreeable that these tough books of Arabic literature have become very easy and intelligible for the Indian students. In Rhetorics he left behind **Tazkirat al-Balaghat**, and in mathematics, **Tashil al-Hisab**.

In A. H. 1307 he wrote a brief treatise in Arabic, entitled **Al-Hadya al-Sinya fi Zikr al-Madrasat al-Islamiya al-Deobandiya,** in which he has reviewed in a very subtle and literary style the attributes and accomplishments of the elders of the Dar al-Ulum and the peculiarities of Deoband.

Regarding Maulana Zulfiqar Ali, the famous author of France, Garcin de Tassy writes :—

"He was an alumnus of Delhi College. After some years he became a professor in Bareilly College. In 1857 he was a deputy inspector of schools in Meerut. Mr. Taylor who was acquainted with him says about him that Zulfiqar Ali, besides being intelligent and quick-witted, was conversant with Persian and western sciences also. He has written a book, **Tashil al-Hisab** ("Arithmetic Made Easy") in Urdu which has been published in Bareilly in 1852".[1]

After receiving pension (on retirement) he served as an Honorary Magistrate in Deoband. He was amongst the earliest founders of the Dar al-Ulum, Deoband. He died at the age of 85 years, in 1322/1904. His grave is situated to the east, near Hazrat Nanautavi's. On his left lies buried Maulana Muhammad Ahsan Nanautavi, of which an interesting indication is given by the following Urdu verse composed by Maulana Fazl al-Rahman Usmani :—

"Yes, sleep more comfortably between your own two friends: Qasim of the banquet of affection and the suave Ahsan".

1. Garcin de Tassy referred to in **Maulana Muhammad Ahsan Nanautavi**, p. 27.

MAULANA FAZL AL-RAHMAN USMANI

Maulana Fazl al-Rahman Usmani had also studied under Maulana Mamluk Ali in the Delhi College. He was one of the founders of the Dar al-Ulum and remained a member of the Majlis-e Shura till the end. He was a high-ranking poet of Persian and Urdu; many poems, panegyrics, elegies etc. reflect his high poetical taste. In 1301/1883, a terrific plague had burst out in Deoband. He has versified the devastations of this plague in Persian language. The chronogrammatic name of this descriptive poem is "Qissa-e Gham-e Diban" (A.H. 1301), which is a historical document on the conditions of Deoband. Maulana Fazl al-Rahman had had great expertise in composing chronograms also. Many of his poems and chronogrammatic fragments have been quoted in the reports of the Dar al-Ulum. He held the post of Deputy Inspector of Schools in the Education Department. He was posted as such at Bareilly, Bijnore, Saharanpur and other distcts. In 1857 he was deputy inspector of schools at Bareilly. During this tumultuous event when Maulana Muhammad Ahsan Nanautavi was constrained to leave Bareilly, he had entrusted some of his matters to him only.[1]

Maulana Fazl al-Rahman passed away in 1325/1907. He left behind amongst his sons such reputed and matchless ulema like Hazrat Maulana Mufti Aziz al-Rahman Usmani, Mufti-e Azam, Dar al-Uulm, Deoband; Hazrat Maulana Habib al-Rahman Usmani, Vice-Chancellor, Dar al-Ulum, Deoband; and Maulana Shabbir Ahmed Usmani, Chancellor, Dar al-Ulum, Deoband. The chief administrator of Nadvat al-Musannafin, Delhi, Hazrat Maulana Mufti Atiq al-Rahman Usmani, is his grandson. Hazrat Maulana Fazl al-Rahman's sons and successors have rendered great academic and religious services, which, thank Allah, still continue.

HAZRAT MAULANA RASHEED AHMED GANGOHI

Although no clue of Hazrat Gangohi's formal relation with the Dar al-Uulm is found[2] before A.H. 1285, in the light of the deep relations

1. **Maulana Muhammad Ahsan Nanautavi**, p. 52.
2. Hazrat Gangohi's following inspection is mentioned in the report for A.H. 1285 :- Today, on 3rd Rajab, A.H. 1285, this humble being visited the Madrasah of Deoband and happened to inspect the condition of the madrasah, teachers and the taught. From the chart was known the presence of 85 Arabic-learning students besides those who learn Persian and the Quran. From what little was heard in different classes (from the students), the managers' management, the teachers' sincere effort and the students' endeavour and labour were found to be worthy of applause. If they continue to try like this, the probability is that, completing the acquirement of Arabic within a short time they will be able to give the benefit of their knowledge of religious sciences. Finis. The slave hoping for Allah's mercy,

   Rasheed Ahmed Gangohi.

he has had *ab initio* with the elders of the Dar al-Ulum, it seems impossible that he might have remained unconcerned with the movement of the Dar al-Ulum. After their stay in the Dar al-Ulum and completing their education there, some students used to go to Gangoh and used to benefit by attending Hazrat Gangohi's lectures on Hadith. Hence it becomes necessary and inevitable to mention Hazrat Gangohi along with the elders of the Dar al-Ulum.

Hazrat Gangohi was born on Monday, 6th Ziqa'da, A.H. 1242, at Gangoh[1]. His august father, Maulana Hidayat Ahmed, was an excellent religious divine of his time and a **majaz** (a disciple authorized by the **murshid** to receive **bai'ah** — spiritual allegiance — and give spiritual guidance), of Hazrat Shah Ghulam Ali Mujaddidi of Delhi.

Hazrat Gangohi, having read the holy Quran at his native-place, went to Kernal to live with his maternal-uncle and under him he studied books of Persian. Then he studied grammar and syntax under Maulavi Muhammad Bakhsh Rampuri. In A.H. 1261 he went to Delhi and became a pupil of Maulana Mamluk Ali Nanoutavi. It was here that he cultivated attachment with Hazrat Nanautavi which was maintained till the end. In Delhi he read some books of the rational sciences under the instruction of Mufti Sadr al-Din Azurda[2] also. At the end he lived in the company of Hazrat Shah Abd al-Ghani Mujaddidi and acquired the science of Hadith from him.

After having completed his education, he waited upon Shaikh al-Masha'ikh Hazrat Haji Imdad Allah and attained the honuor of **bai'ah.** Maulana Muhammad Yaqub Nanautavi has stated in **Sawanh-e Qasimi**:

---

1. Gangoh is an ancient village of Saharanpur (district). ascribed to Raja Gang of the ancient India. It is nearly 33 miles south of Saharanpur. This village has acquired historical fame due to its relation with one of the celebrated Chishtiyya Shaikhs, viz.. Hazrat Shaikh Abd al-Quddus (d. 945/1538).

2. Mufti Sadar al-Din Azurda was born in Delhi in 1204/1789. He comnleted his education under the instruction of Shah Abd al-Aziz, Shah Abd al-Qadir and Shah Muhammad Ishaq. The East India Company had appointed him to the post of Chief Judge (Sadr al-sudur) and mufti at Delhi. He used to teach students at his residence. In 1857. under the inculpation of having set his signature on the fetwa for jihad (against the English). his library worth three lakhs of rupees and his estate were confiscated. He was released from internment after several months and some of his estate too was restored to him.
He used to write poetry in all the three languages: Arabic. Persian and Urdu; Azurda was his nom de plume. He re-started the old madrasah, Dar al-Baqa. of Delhi. He used to bear all the expenses of the students himself. He died on Thursday. 24th Rabi al-Awwal. A.H. 1285/1868.

There has been class-fellowship and friendship between Maulavi Rasheed Ahmed Gangohi and Maulavi Muhammad Qasim from this time onwards. In the end he read Hadith under Shah Abd al-Ghani and during the same period both of them vowed allegiance to Hazrat Haji Imdad Allah (may his shadow last long!) and started the **suluk** (traversing of the Sufi way)". Maulana Rasheed Ahmed traversed the path very quickly; accordingly, within the short span of 40 days he was awarded **khilafat** and, returning to Gangoh, he made his abode in Hazrat Shaikh Abd al-Quddus Gangohi's cloister.[1] During this period the means of livelihood was medical practice.

Intrepidly he stirred out from the Quddusian hospice in 1857 to stand up in battle array against the English and, participating in the jihad at Shamli in the company of his murshid, Haji Sahib, and other companions, fought valiantly When Hafiz Zamin Shaheed fell on the battle-ground, he picked up his corpse, took it to a mosque nearby, and sitting near it, started reading the Quran.

After the recounter of Shamli a warrant of arrest was issued against him. He was arrested and sent to Saharanpur jail from where he was shifted to Muzaffarnagar. Six months were passed in jail. There many prisoners became his adherents with the result that they all began to say prayers congregationally in the prison.

After his release from jail, he started teaching. In A.H. 1299, after his third hajj he made it an obligation for himself that he would complete the entire **Sihah Sitta** within one year. The regular practice was that he used to teach the students from morning till 12-00 noon. Hearing about the fame of his teaching, students of Hadith used to come to him from distant places, their number sometimes reaching to seventy and eighty and included students from outside India as well. His behaviour with the students used to be very kind and affectionate. The lecture used to be so lucid that even an average man could understand it, and a special quality of his teaching of Hadith was that after listening to the content of a hadith one used to be infused with the eagerness to act upon it. His lecture on **Jam'e Tirmizi** has been published under the title **Al-**

1. This cloister in the hospice of Hazrat Qutub al-Alam Gangohi was lying uninhabitated and desolate for centuries and had become, by vicissitudes of time, the stable and retreat of washermen's ponies and donkeys. Hazrat Gangohi cleansed the cloister of all dirt and rubbish, dug up the dirty and unclean earth, poured clean earth, there, and plastered and whitewashed the walls. Thus, after nearly three hundred and fifty years, this cloister which was the abode of a great spiritual guide of the tenth century hijri became habitable again.

Kaukab al-Durri, which, despite its brevity, is a very comprehensive commentary on the **Tirmizi**. His teaching-work continued till A.H. 1314 More than three hundred gentlemen completed the course of Hadith, the last pupil amongst them being Hazrat Shaikh al-Hadith Maulana Muhammad Zakariya's august father, Hazrat Maulana Muhammad Yahaya Kandhlavi. In the end the lectures stopped due to the ailment of cataract in the eyes but the practice of spiritual instruction and inculcation and fetwa-issuing continued regularly. Great attention was paid to inducing and persuading the audience and visitors for **zikr** (remembrance of Allah). Those who came to wait upon him necessarily used to take along with them at least some inclination for the things of the Hereafter. He used to be very anxious about conforming to the sunnah in every matter.

In A.H. 1297, after Hazrat Nanautavi's death, he was made patron of the Dar al-Ulum. The unravelling of knotty problems of the Dar al-Ulum in times of difficulty was one of his great peculiarities. From A.H. 1314 he agreed to be the patron of Madrasah Mazahir-e Ulum, Saharanpur, also.

On Fiqh and Tasawwuf he wrote nearly 14 books.

With some variance in report, he died at the age of 78 years on Friday, 8th or 9th Jamadi al-Sani, 1323/1905, after the prayer-call for the Friday prayer. Of his pupils there is a vast circle, which includes great and illustrious ulema. Similarly, the list of his **khalifas** (spiritual successors) too is quite long. The details of his life are available in **Tazkirat al-Rasheed**, a book compiled in two volumes by Maulana Ashiq Ilahi Meeruthi.

DEOBAND

THE LAND OF THE DAR AL-ULUM

Deoband and the Dar al-Ulum are concomitant, as close as brassiere is to the body; the Dar al-Ulum is very deeply connected with Deoband. The history of Deoband is a part of the greatness and honour of the Dar al-Ulum. Deoband is a very old habitation. This name is a compound of "Devi" and "Ban", and so the habitation was formerly known as Deviban, which, due to excessive use, later on became Diban and then, in common parlance, it changed to Deoband.

Deoband is situated in north India on 29'58^0 latitude and 77'35^0 altitude. The Northern Railway passes through the south-west of Deoband.

The Deoband railway station is 144 kilometres north of Delhi. In the Uttar Pradesh state of India, Deoband is a tehsil in the Saharanpur district. Its position was the same during the Mughal regime also. Remains of an ancient fort are also found here. A fort made of baked bricks during Emperor Akbar's period (963/1555 – 1014/1605) was also existing here. About this fort Abul Fazl has stated in the **Aa'in-e Akbari**[1] as under :—

"Deoband has had a fort of baked bricks".

It says in the **Imperial Gazeteer of India**[2] as follows :—

"The Pandavas had passed the initial period of their exile at this very place. The fort here was among the earliest forts captured by Salar Mas'ud Ghazi".

Traces of Muslim population in Deoband are found since the seventh century hijri (thirteenth century A.D.). Qazi Danyal Qatri, a disciple of Khwaja Usman Haruni (d. 607/1210), lived here long during Qutub al-Din Aibak's (602/1206 – 606/1210) regime. The tomb of Shah Ala al-Din Junglebash (d. 742/1341), a pupil of a pupil of the great traditionist, Ibn Jauzi, to the south east of Deoband is a shrine visited by the high and the low. The population of Deoband is nearly forty thousand out of which a little more than half are Muslims.

Some mosques built during the Islamic rule are still extant in Deoband, particularly Masjid-e Qil'ah of Sultan Sikander Lodi's time (894/1488 – 923/1517); Masjid-e Khanqah of Emperor Akbar's regime (963/1555 – 1014/1605); and Masjid-e Abul Ma'ali of Awrangzeb's period (1068/1657 – 1118/1706). The above-mentioned mosques are those which have had inscriptions in them; some others are reported to be still older than them but a historical proof of their antiquity is not found.[3]

It is a remarkable peculiarity of this land — the north-western districts of Uttar Pradesh — that it has always been a repository of religious traditions. This green and fertile part of the country irrigated by the Ganges and the Jamuna has been considered holy from times immemorial. The establishment of the Dar al-Ulum in the last phase of the thirteenth century hijri added more grace to its glory wherefore its fame spread throughout the world and students from the continents of

1. vol. ii, p. 143.
2. vol. xi, 242; A.D. 1908.
3. For details regarding Deoband, vide this writer's **Tarikh-e Deoband**.

S. M. Rizvi

Asia and Africa began to be drawn to it. For more than a hundred years Deoband has been the centre of religious sciences and Islamic culture. In short, this fame has played a great part in the service of religion and the advancement of knowledge. The unparalleled educational, academic and ideal role that the Dar al-Ulum, Deoband, in its capacity of a great and glorious teaching institutions has played in the history of the Indian Muslims is **sui generis**. Indeed it is difficult to find an example of such great service even in other Islamic countries as its inspired sons are rendering fervently, for more or less one hundred years, to Islam and the religious sciences. The ulema nurtured here have been irrigating, besides the sub-continent, the Islamic countries of Asia also from the limpid stream of their knowledge and action.

The Dar al-Ulum, Deoband, is not only a centre of religious education of the Indian Muslims; it has rather had the honour of being the head-spring of many religious movements. A contributor says in the **Mujalla-e Ulum al-Din**, Aligarh, as under :—

"Its graduates have made great achievements in the academic field which include, besides the writing and compilation of useful books, discovery of old academic treasures, useful and significant commentaries, scholia and translations of countless books

"Besides this the Dar al-Ulum, Deoband, has also been a centre of political guidance for the Indian Muslims. Its graduates have not only associated with and worked for different movements but have also been themselves instrumental in the creation of several movements Thus they had always been guiding the Muslims correctly till they achieved the country's independence".[1]

Having taken innumerable students of religion into its laps, the Dar al-Ulum has enabled them academically to discharge the obligation of preaching Islam admirably in the sub-continent: India, Pakistan and Bangla Desh. Accordingly, a distinct contributing factor in whatever religious awakening is found today in India, Pakistan, etc., consists in the consistent efforts of the ulema of Deoband.

The large-heartedness, liberality and love of knowledge which the inhabitants of Deoband have displayed in the establishment, maintenance and progress of the Dar al-Ulum are surely scarce, if not unexampled. It is indeed a very great exploit of the people of Deoband — the way the charitable among them vied with one another in providing

1. **Mujalla-e Ulum al-Din**, 1971-72, p. 186.

board and lodging and other creature comforts' to the outside students. Hazrat Nanautavi once observed :—

"The sympathy shown by the inhabitants of this place is not such that it may be expressed by our tongues. If the angels spread their wings under the feet of these seekers of sacred sciences, they (the residents of Deoband) put the hand of affection on their heads, made them forget their parents and made Deoband their home. It is that special thing (distinction) which no one from amongst the donors seems to share with them".[2]

Maulana Sayyid Manazir Ahsan Gilani, writing about the circumstances of his student days, says :—

"Looking to the respect the people of Deoband cherished in their hearts for the students and the manifestations of this respect for education that were seen daily, one cannot say anything but this that these wonders were worked by the secret hints of that Merciful Lord Who keeps the hearts of mankind under His thumb. The common practice of the people of Deoband in those days was that they used to invite the students to orchards of plums, and sometimes also threw mango-parties."[3]

The religious sentiments of the people of Deoband and their extraordinary attachment with the Dar al-Ulum can be estimated from the fact that in A.H. 1285, when the reputation of the Dar al-Ulum had already reached many distant places in the country and the circle of its donors too had widened considerably, nearly half of its total yearly income had been donated by the Muslims of Deoband. The details are as under :—

Total income for the year A. H. 1285[4]	:	Rs. 2190/-
Contribution from the Muslims of Deoband[5]	:	Rs. 638, As. 14, Ps. 3.

The total number of contributors is 235, including 11[2] from Deoband.[6]

1. The report for A.H. 1284. (pp. 36-7) gives detail of arrangement for dining of 49 students by the people of Deoband and mentions at the end that "the students' expenses for the dhobie and the barber, etc. are also borne mostly by those people who have arranged for their board at their places". (pp. 36-7).
2. **Rudad-e Dar al-Ulum**, A.H. 1290, p. 12, Farouqi Press, Delhi.
3. Risala "Dar al-Ulum", Muharram, A.H. 1373, p. 37.

4, 5 & 6. Rudad, A.H. 1285, pp. 68-9.

Besides giving cash donations, the people of Deoband had also arranged for the feeding of 37 students.[1] In view of the cheapness prevailing in those days, if the monthly cost of food per head is estimated to be as low as Re. 1/- only, the cost of feeding 37 students for the whole year comes to Rs. 444/-, which, when added to Rs. 629/- of the donation, totals up to Rs. 1083, which is, as though, nearly half of the entire income for that year.

The people of Deoband still continue to give the same treatment to the students. Quite a large number of students always reside in the mosques of the town and the arrangement for their dining is being done there as usual.

The establishment of madrasahs seems an ordinary thing today, but if one thinks about the conditions prevailing one hundred and twenty-five years ago, when there was no system of establishing such madrasahs nor the people were aware of this line of work nor had any model before them, it undoubtedly looks a wonderful achievement of these pious founders, the great pioneers of that era (may Allah have mercy on them !).

1. Rudad A.H. 1285, pp. 68-9.

THE AGES OF THE FOUNDERS OF THE DAR AL-ULUM

AT THE TIME OF ITS ESTABLISHMENT

It will be perhaps surprising to know that at the time of the establishment of the Dar al-Ulum, its founders were not very advanced in life and stricken in years; they rather belonged to that period of age which is called "the heyday of youth" or "the flower of life". This example is very exemplary for the young; while it answers wells to the age old adage that "greatness is reckoned by intellect, not by years", it also imparts the lesson that men of action, to begin any great work, do not wait for gray hairs and green old age. Lofty ambition is not restricted by months and years. They first resolved to accomplish this work and then devoted all their abilities to it. In this holy group consisting of the six great ones of the Dar al-Ulum, the oldest was Hazrat Maulana Zulfiqar Ali. He alone was on the wrong side of forty whereas all the rest were in their early thirties. The following table will certainly startle those who may have imagined them to be patriarchs, hoary and senile.

S. No.	Names			Date of Birth	Age in Ziqa'da, A H. 1282, Movement for the Dar al-Ulum
1.	Hazrat	Maulana	Zulfiqar Ali	A H. 1237	45 years
2.	"	"	Fazl al-Rahman	" 1247	35 "
3.	"	"	M. Qasim Nanautavi	" 1248	34 "
4.	"	"	M. Yaqub Nanautavi	" 1249	33 "
5.	"	"	Haji M. Abid	" 1250	32 "
6.	"	"	Rafi al-Din	" 1252	30 "

IDEAL

In Islam by knowledge is meant that knowledge which may have benefitted from prophethood and be useful for both the aspects of man's life : religious and secular, material and spiritual. From the Islamic point of view, the acquisition of knowledge is an obligation by discharging which a Mussulman can achieve worldly good and the other-worldly absolution. Accordingly, in view of the same ideal, the foundation of education in the Dar al-Ulum, Deoband, has been based on the reformation

of beliefs and actions. Knowledge-for-the-acquisition-of-position has never been its objects. History is a witness to it that wherever the Muslims had happened to reach in the world, their zest for knowledge had spread a network of schools and colleges everywhere. There had been no notable quarter of an Islamic habitation which might have remained devoid of their activities. The same was the condition of India, too. There was no epoch during the Muslim rule in India of which the most distinctive peculiarity must not have been the dissemination of knowledge and learning. Every single nobleman among the Muslims used to infuse the spirit of learning and accomplishment in every nook and corner of the country by his lavish donations for educational purposes. The Sultans and nobles used to consider the surpassing of each other in showing liberality in educational matters, patronising the ulema and the cherishing of the students, the cause of pride and glorification and a means of salvation for themselves in the Hereafter. But no sooner the sultanate went out of their hands than the candle that had been shedding its light in India for the last six hundred years was suddenly put out, and the domination of the English over the country became complete; thus, along with the English government, their English culture, religion and western arts and sciences began to come into vogue. Since the English considered the Muslims to be responsible for the freedom-fight of 1857, they were especially inimical to the Muslims. The English rulers had brought with them modern arts and sciences and hence in the new system of education that they started they introduced these in place of the old ones, and its consequence appeared in a new form. This period of the nineteenth century of grace was a period of great upheaval for the Muslims. There was no aspect of the Muslims' life which must not have been affected by the buffets of fierce and furious winds of opposition. The decline of the Mughal empire in India and the resulting anarchy had shaken, along with their political position, the very foundations of the Muslims' beliefs, thoughts and views. Hazrat Shah Wali Allah Dehelvi, in his books, has severely admonished the rulers of his time and the high and the low, and forewarned them that they had reached the last extremity of decline and hence it was very necessary for them to avoid the path they were treading. He writes in **Tafhimat-e ilahiyya** :—

"We have seen with our own eyes those credulous Muslims who have made the ulema their gods besides Allah and have made like the Jews and the Christians the graves of their saints the place of worship (lit. prostration). We have also seen such persons who make interpolations in the speech of the Legislator and ascribe this statement to the Holy Prophet (Allah's peace and blessings be on him !) that 'the virtuous people are for Allah and the sinners are for me'. This thing is just like what

the Jews used to say : 'The fire (of punishment) will not touch us save for a certain number of days (1 : 80). To tell the truth, today the practice of interpolation in religion is rampant in every group. If you look at the Sufis, they have on their tongues such statements which are not in conformance with the Book and the Sunnah; particularly, in the proposition of Divine Unity, it seems, they are absolutely careless about the Shari'ah. If you cast a glance at the jurisconsults, you will find many such things in them the sources of which are simply untraceable. As for the rationalists, poets, the affluent and the **hoi polloi**, how far one may write about their interpolations".[1]

In short, the conditions were going from bad to worse day by day. The Muslims miserable plight and the Englishmen's hostility and antagonism against them were both on the increase from day to day. When Hazrat Shah Muhammad Ishaq Dehelvi did not find the conditions returning to normalcy, he, at last, was constrained to emigrate to Mecca in 1257//1841. Then, when, in 1857 (A.H. 1274), the English got control over Delhi, Hazrat Shah Abd al-Ghani, too, emigrated to Madina. Delhi which had been maintaining its reputation as the centre of arts and sciences for six hundred years lost its glory and the garden of the science of Hadith that Hazrat Shah Wali Allah had laid out in its last epoch wilted under the simoom of vicissitude. During the revolution of 1857 which the Britishers misnamed Mutiny, countless Muslim ulema lost their lives under the English reprisal. This revolution had brought along with it great destructions and misfortunes for the Muslims. Endowments which were as jugular veins to the educational institutions were confiscated during the English regime and the educational system which was hundreds of years old was ruined. A member of the British Parliament, Mr. (Edmund) Burk had stated in the memorandum that he had presented to the parliament that the places which were once alive with the talk of knowledge and where students came to study from far off places were now presenting the scene of a market of knowledge hit by slump.

The new system of education the English had brought with them was completely different from the previous one. (Sir) W. W. Hunter writes :—

"In our system of education there is no provision for the religious instruction of the Muslim young men; it is rather absolutely against the interest of the Muslims".[2]

1. **Tafhimat-e Ilahiyya,** Vol. ii, pp. 134-5 Pub. : Madina Press, Bijinore 1355/1936
2. **Vide Musalmao Ka Nizam-e Talim we Tarbiat.** Vol. i, p. 392. (These may not be the actual words used by Sir Hunter because this is after all a translation from the Urdu version of his text. **Translator**).

The basic objective of this system of education brought in by the English was to convert the Indians, particularly the Muslims, to the Christian faith. Maulana Fazl Haq Khairabadi who was in those days a secretary or head-clerk (Mir-munshi) to the English resident in Delhi and who had been sentenced to transportation for life under the charge of the rebellion of 1857, writes in his book, **Al-Thaurat al-Hindiyyah,** which he had composed during his incarceration in Andeman-Nicobar Islands, as under :—

The English prepared a scheme to christianize all the inhabitants. It was their belief that the Indians would not be able to find any helper from anywhere and, therefore, having no other way but to submit and obey, they would not dare to defy them. The English were fully convinced that the rulers' variance from the ruled on the basis of religion would be a great stumbling block in the way to domination and possession. Hence they began to make use of all sorts of wiles and chicanery, with full devotion and assiduousness, in their wilful attempt to obliterate religion and the sense of nationhood. In order to teach and instil their language and religion they opened schools in towns and villages for educating small children and the ignorant, and made an all out effort to wipe out the old sciences and academic attainments".

In short, in the thirteenth century hijri, the Indian Muslims were facing very severe conditions: on the one hand, their educational system, along with their empire, had gone to wrack and ruin and, on the other, their beliefs and thoughts were doddering and nodding to their fall. Over and above this, the English government was determined to convert them to Christianity. The greatest merit of the educational system prevalent in India before the advent of the English was that, along with the teaching of religious sciences, it also used to prepare the students for the highest civil and military posts in the country, so much so that students educated in these institutions used to perform the duties of ministership and even rulership very successfully in an admirable manner and with competence, and only that man who used to be well-versed in the religious sciences was usually selected for the highest civil and administrative post. As such, Sher Shah Suri (947/1540—952/1545) had also studied in the madrasah of Jaunpur. Sher Shah's regime, though brief, has been considered, as regards political and cultural improvements, a distinguished period in the history of India. Many constitutional reforms of Akbar's regime (963/1555—1014/1605) had in fact begun from Sher Shah's period itself.

With the start of the new system of education the academic and practical organisation of the Muslims had become disorganised and dispers-

ed. From beliefs, thoughts and views to action and behaviour, every aspect of their life had been affected. The enforcement of the new educational system had closed the doors of the government services for the Muslims. Consequently the Muslims then had become prey to the severest financial and economical adversity. To cope with this grave situation it was necessary to start a movement on a large scale to fill up on the whole the frightful cracks that had been created in the life of the Muslims.

The Dar al-Ulum, Deoband, is not only a religious teaching institution but is also in fact an effective and active movement. This movement, cleansing the Muslims' beliefs and actions of all the rubbish and trashery, acquainted them with pure and unalloyed Islam, liberated them from polytheism and superstitions, and, removing fear and awe from their hearts, capacitated them politically to raise the prestige of the Muslims as a community by taking leading part in the freedom-movement. In matters educational, reformational and political, there is no aspect of life in which they must not have made a mark by their splendid services. The utility of this movement did not remain confined to the borders of this country only; rather the gamut of its influence widened and reached distant lands, and, thus, the Dar al-Ulum, Deoband, became a revolutionary centre not only for the sub-continent but also for the whole of Asia.

During the thirteenth century hijri the Indian Muslims faced two important problems : one concerned their beliefs and practices and the other was of a political nature the objective of which was to deliver India from the imperial domination It has already been mentioned above that, along with the decline of the Mughal empire in India, the values of Islamic life too had been impaired. Polytheism, heretical innovations, customs and usages had displaced the simple and natural principles of Islam. That pure belief of Divine Unity (monotheism) which is the very core, the very soul, of the Islamic belief had become languorous due to the incessant open and insidious inroads of polytheism and heresy.

After Hazrat Shah Wali Allah, Hazrat Sayyid Ahmed Shaheed, Hazrat Maulana Muhammad Isma'il Shaheed, Hazrat Maulana Rasheed Ahmed Gangohi and Hazrat Maulana Muhammad Qasim Nanautavi (may Allah have mercy on them !) preserved the Islamic spirit and made a successful effort to carry this movement forward. Hazrat Nanautavi pitched in to make a tremendous effort for the doctrinal and social reformation. He strengthened the Islamic propositions with rational arguments, opposed ruinous customs and usages tooth and nail, and tried his level best for the re-marriage of widows, women's rights of inheritance

and the eradication of social inequalities; and the fact is that his efforts affected every corner of India and a large number of Muslims. These were the circumstances in which the founders of the Dar al-Ulum made it necessary to establish religious schools for effectuating the varied objectives of the Islamic beliefs, social customs, religious education and training, and political endeavour. In this connection the first to appear on the scene was the Dar-al-Ulum. Allah Most High blessed with approval the movement for the Dar al-Ulum, the people throughout the country responded readily to its call, and the deep clouds of superstitions and evil customs, polytheism and heretical innovations with which the Indian atmosphere was overcast began to clear up gradually and the people began to act instead according to the commandments of the Book and the Sunnah.

The aims and objects for which the Dar -Ulum Deoband, was established have been detailed in its old basic constitution as follows:—

1. To teach the Holy Quran, the Quranic exegesis, the Hadith, the Islamic beliefs and their dialectical interpretation, and all the necessary and useful allied subjects; to provide complete Islamic information to the Muslims; and to render service to Islam through spiritual instruction, guidance and preaching.

2. To give training in Islamic actions and morals and to infuse the Islamic spirit in the lives of the students.

3. To preach and disseminate Islam and to preserve and defend the religion; to propagate Islam through writing and speech; and to cultivate in the Muslims, through education and preaching the morals, actions and sentiments as those of "the best of decades" (**khayr al-qarun**) and the pious ancestors.

4. To keep off and avoid the influences of the government and to maintain the freedom of thought and knowledge.

5. To establish Arabic schools at different places for the dissemination of the religious sciences and to affiliate them to the Dar al-Ulum.

These are the objectives which have always been inherent in the Islamic traditions and history but at that time they were especially needed to be revived because in the latter half of the thirteenth century hijri hiatus and void had been created in the Muslims' knowledge and action, thought and view, due to change in and deprivation of government and

it fill up this chasm it was inevitable to adopt such means in the future whereby Islam, the Islamic sciences, and the Islamic culture and society could be preserved. The ideal of the Dar al-Ulum consists in the revival and renewal of the same objectives. As regards the aims and objects of the Dar al-Ulum and the disorderliness prevailing among the Muslims then, Hazrat Maulana Muhammad Yaqub Nanautavi, in the function of prize-distribution held in A.H. 1301, had said :—

"This madrasah was founded only for the revival of the religious sciences. It was that time when, after the mutiny, India had passed some time and observing the conditions prevalent then it seemed that religious knowledge was about to come to an end. Neither could any one read nor teach. Big cities that were the centres of this circle were in ruins; the ulema distracted, books unavailable, tranquillity gone If there was eagerness in any heart for knowledge and ambition to acquire it, where would one go and from whom would one learn it? And it so appeared that the ulema who were still alive would, in twenty, thirty years time, set off for their real homeland—Paradise; and then there would be none left to tell even this much how many items in the ablution (**wuzu**) are obligatory and what is indispensable (**wajib**) in prayer. In such a state of perplexity, dejection and despair, Divine Grace became effusive, the ocean of Divine Mercy surged, the cloud of beneficence of infinite omnipotence showered down heavily, and inclined His approved slaves to this work, and manifested the cloud of magnanimity in the foundation of the madrasah :—

"The sprinkling of musk is the work of your tresses but lovers have expediently laid the blame against the Chinese deer".[1]

The explanation of the ideal of the Dar al-Ulum, in the words of Hazrat Maulana Qari Muhammad Tayyib, Vice-chancellor, Dar al-Ulum Deoband, is as follows :—

First : Religiosity :— The Dar al-Ulum is the headspring of religious power and, from the alpha to the omega, it is committed to the constitution and law of Islam. This is the reason that every single individual here is a perfect specimen of Islam.

Second : Freedom :—It means that this Dar al-Ulum is totally opposed to external slavery. Its system of education and training, its financial organisation and its social organisation are wholly free This is the first

1. **Rudad-e Jalsa-e Dastarbandi**, A.H. 1301, p. 1

university in the world to which the government offered aid repeatedly but it always declined to accept the aid of millions of rupees.

Third : Simplicity & Love of Labour:—The meaning of this is that the scholars and graduates of the Dar al-Ulum are habituated to have a rough time in the struggle for existence (lit., the crusade of life).

Fourth : Conduct (High Morality) :—It means that the students here are the perfect specimen of that high conduct which they have imbibed from their elders. This conduct is entirely spiritual.

Fifth : Academic and Educational Attachment :—This is a characterstic feature which an observing visitor to the Dar al-Ulum can perceive in the very first moments of his visit; it is a thing neither to be told nor is concerned with hearing. Every characterstic of the Dar al-Ulum can be seen in the mirror of its life. This is the reason that students from every part of the world are present in the Dar al-Ulum; its teachers are the best teachers in the world and its servants are the incarnation of altruism and self-sacrifice. The Muslims trust these people and monetary helps are received for the Dar al-Ulum from every part of the world

The foundation of the Dar al-Ulum had been laid down by those divine doctors who were sincerity and selflessness incarnate. Their hearts and minds were restless for the splendid future of the Islamic brotherhood; they had devoted themselves completely to the propagation of the true faith and the spread of religious sciences. The Lord of the Worlds bestowed popularity on the Dar al-Ulum and its service, and the great religious, educational, moral and reformative services it has rendered in and outside the country can never be forgotten. Here were born thousands of scholars and sufis among whom there is a multitudinous crowd of the best traditionists, jurisconsults, writers and preachers as well as a long line of those who give spiritual instruction and guidance and teach the methods of self-purgation; rather there is a large number of such people also who have given incomparable sacrifices for the freedom of the country as well as the reformation of its inhabitants.[1]

---

1. Reproduced from **Madina**, Bijnore, newspaper, dated January 9, 1946.

CHAPTER II

ESTABLISHMENT OF THE DAR AL-ULUM

&

ITS ANNALS & PARTICULARS

The entry of the Arabic sciences into India in the second century hijri synchronizes with the Islamic conquests. Here Multan received the honour of becoming the first city of knowledge; the ulema first bestowed the light of knowledge upon this land. Then, during the regime of the Ghaznavid Sultans, Lahore became the centre of knowledge. Thereafter, in the seventh century hijri, Delhi became the cradle of arts and sciences. Later on, with the learning and accomplishments of Delhi spread the **masnad** of knowledge in Jaunpur, which, in its turn, by the light of its knowledge, illumined Lucknow, where the sun of knowledge shone so brightly that it made every village of Purab (the eastern region of India) resplendent with the lights of learning. In the academic world, who is not aware of the educational activities in Bilgram, Sandeela, Gopamau, Khairabad, Bihar and Bengal? Shahjahan used to say in a proud tone:—

"Purab is our Shiraz".

Delhi was then enjoying the position of being the centre of Islamic arts and sciences and seekers of knowledge, therefore, used to set out for it from every nook and corner of the country to quench their thirst. During the last flickering phase of the Mughal empire there arose from this land a nonpareil scholar like Hazrat Shah Wali Allah (1114/1702—1176/1762) from whose academic bounty most of the Asian countries are deriving benefits to this day. As many branches of the religious sciences as are extant in India today, particularly those of **Tafsir** (Quranic Exegesis) and **Hadith**, have all originated with Hazrat Shah Wali Allah; whatever zest for religious sciences is found in the sub-continent is due to the grace of the Wali Allahian family only. Maulana Ubayd Allah Sindhi has quoted the remark of a non-Indian scholar that "throughout my travels in the length and breadth of India I did not come across a single religious scholar who might not have been a disciple of Shah Wali Allah through his son Shah Abd al-Aziz (1159/1746—1239/1823)".[1]

1. Sindhi, op. cit. supra. p. 82.

In this period religious sciences had reached the brink of decline not only in India but also in the whole Muslim world. Accordingly, the famed Egyptian scholar, Sayyid Rasheed Reza, has stated :—

"If the attention of the Indian ulema had not been lavished on the science of Hadith in that period, then this science would have faded out of existence from the eastern countries, because, from the tenth to the beginning of the fourteenth century hijri, this science had reached the last stage of decay in Egypt, Syria, Iraq and Hejaz"[1]

The condition of a neighbouring country of India, viz., Afghanistan, itself, obtaining then and prevalent still, can be estimated from the following letter of Maulana Mansoor Ansari :—

"The Islamic sciences in Afghanistan, particularly the sciences of the Quran and the Hadith, are in a state of extreme neglect and decline. Such apathy and indifference to the basic Islamic sciences in a Muslim country is a very shameful matter".[2]

When Delhi was devastated in the bloody revolution of 1857 and its political set-up was upset and overthrown, its academic centrality too came to an end, and the caravan of knowledge and learning was constrained to pack up its kit from there. The men of Allah of that time, particularly those august men who had themselves passed through this ordeal of blood and iron and had witnessed the corpses of Muslims biting the dust and writhing in blood, were beset with this thought and anxiety as to where this caravan of knowledge and gnosis should be given an asylum and what ways and means should be adopted to take care of the faith and religion of the hapless and helpless Muslims of India. Call it what you may — luck and chance or divine destiny — that at that time the Chhatta Masjid[3] in Deoband became the centre of discussions for this line of action. It is the very same mosque where **Hujjat**

1. Reza, op. cit. supra, p. 4.
2. Maulana Mansoor Ansari's (Emigrant to Afghanistan) letter to Maulana Qari Muhammad Tayyib of Deoband, dated 11th Safar, A.H. 1353.
3. This mosque is situated to the west of the town and in the south-eastern corner of the Dar al-Ulum. It is a very simple but attractive specimen of the earliest style of Muslim architecture in India, built with small bricks but without mortar and plaster. This mosque has been the place of sojourn of many Shaikhs and men of Allah and a source of graces. In the south-eastern corner of its courtyard a small historical pomegranate tree is still extant under the shadow of which the Dar al-Ulum was auspiciously begun. The old cloisters of the mosque which were to its north and south have been replaced by new construction but the mosque is still in its pristine condition.

al-Islam, Maulana Muhammad Qasim Nanautavi used to stay during his visits to Deoband. He often visited Deoband because his father-in-law's house was situated in the mohalla (locality) Dewan[1] of this town. In Deoband he had also had very cordial relations with Maulana Zulfiqar Ali, Maulana Fazl al-Rahman and Haji Muhammad Abid. So, much of the time of these men of light and leading used to be spent in this thought and discussion. The author of the **Sawanh-e-Makhtutah** writes :—

> "In those days Maulana Rafi al-Din and Haji Muhammad Abid (Allah's mercy be on them!) were staying in the Chhatta Mosque. On account of these august men Maulana too stayed in this mosque and developed very close friendship with both of them".[2]

The basic view-point that was settled at that time was that in order to keep the Muslims' religious consciousness awake and to organize them on a national scale the establishment of a religious and academic institution was inevitable. In the light of this central thought Maulana Nanautavi and his confreres, Maulana Zulfiqur Ali, Maulana Fazl al-Rahman and Haji Muhammad Abid, decided that now this seminary ought to be located at Deoband rather than at Delhi.

It is needless to point out here that during the period of Islamic rule, endowments for the maintenance of seminaries used to be made by the government and rulers of states and nobles also used to patronise these schools munificently. But by the time the Dar al-Ulum came to be established, the candle of the Islamic rule that had been shedding light for nearly six hundred years had already gone out. The Islamic state had made the Muslim masses carefree from bearing the responsibility of educating their children. The main problem, therefore, was how to make arrangements for the children's education?

While the English had perpetrated boundless acts of tyranny upon the Muslims for their fault — if fault it was — of endeavouring in the struggle for the independence of the country in 1274/1857, they had at the same time left no stone unturned to devastate and obliterate the Islamic arts and sciences and Muslim culture and civilization. Endowments had been confiscated with the result that the old foundation-schools had been almost closed. It was, therefore, necessary to

1. This locality is situated to the east of the mosque and now a major part of it has been included in the campus of the Dar al-Ulum the guest-house of the Dar al-Ulum and the teachers' quarters have been built at this very place.
2. **Sawanh-e Qasimi,** Vol. ii, pp. 231-2.

adopt some other method instead of relying upon the old system of endowments. From Maulana Nanautavi's eightfold principles it becomes evident (details will soon follow) that this new method would be of public donation, neither contaminated by financial grants from the government nor from the feudal landlords, so as to keep this institution unencumbered from the meddlesome influences of the state.

THE MOVEMENT FOR DONATIONS

In connection with the collection of donations the first person who took a practical action was Hazrat Haji Muhammad Abid. Haji Fazl Haq, in Maulana Nanautavi's **Sawanh-e Makhtutah**, giving details about the method adopted for donations by the Dar al-Ulum, writes :—

> "One day, at the time of **Ishraq** (which is 20 minutes after sunrise), Haji Sayyid Muhammad Abid, making a wallet of a handkerchief and putting three rupees in it from his own pocket, went all alone from the Chhatta Mosque to call upon (the late) Maulavi Mehtab Ali.[1] Maulavi Sahib donated six rupees most cheerfully and also gave his blessings. Maulavi Fazl al-Rahman donated twelve rupees and this humble author, six. Rising up from there, he went to Maulavi Zulfiqar Ali, who is, as Allah willeth, a patron of learning; he promptly gave twelve rupees. By a lucky chance, Maulavi Sayyid Zulfiqar Ali Sani (II) Deobandi[2] was also present there; on his behalf too the former donated twelve rupees. Getting up from there this kingly dervish reached mohalla Abul Barakat. By this time two hundred rupees had been collected; by duskfall, three hundred. Then gradually it be-

1. Maulavi Mehtab Ali (d. 1293/1876) was Maulana Zulfiqar Ali's elder brother. In the begining of the thirteenth century hijri, he was one of the main teachers in Deoband and used to teach Arabic in the madrasah that was run in the audiece-hall of a noble of Deoband, Shaikh Karamat Husain. Maulana Nanautavi's Arabic education had begun from this very madrasah. The first-ever donation for the establishment of the Dar al-Ulum was Haji Muhammad Abid's and the second was from Maulana Mehtab Ali. After the Dar al-Ulum was established, he was made a member of its council and was also being appointed as its examiner. (**Tarikh-e Deoband**, 2nd ed., pp. 231-2).
2. Sayyid Zulfiqar Ali was an extra-assistant commissioner in the Punjab. Now-a days the Islamia Higher Secondary High School is being run in a portion of his magnificent mansion. His son, Maulavi Mumtaz Ali, a renowned religious divine, had settled down at Lahore from where he used to publish a women's magazine entitled **Tehzib-e Niswan**. Maulana Mumtaz Ali was a prolific writer, having a number of books to his credit. An important one among these, is **Al-Bayan fi Maqasid al-Quran**, in four volumes, in which the Quranic topics have been divided into different chapters. The famous Urdu litterateur, Sayyid Imtiaz Ali Taj, was his son. (**Ibid.**, pp. 332-3).

came the talk of the town and took air, and it is well-known, the way it fructified. This thing happened on Friday, 2nd Zi-qa'da, A.H. 1282".

A hundred years, rather a century and a quarter, ago it was indeed a very strange and novel thing to establish, on the basis of public donations, a teaching institution which would be free from the influences of the state; in view of the oncoming period of the masses, it was a great prevision. On the occasion of the Khilafat Movement when Maulana Muhammad Ali Jauhar visited the Dar al-Ulum and saw Maulana Nanautavi's eight principles, tears came to his eyes and he remarked: "What is the relation of these principles with reason? These are things that have sprung from the spring of pure inspiration (**ilham**) and gnosis. The conclusion we have reached after having stumbled along a hundred years, it is really amazing that these august men had arrived at so long ago".!

Now that the large princely states have become an apparition, a memory of the past, and big feudal estates and holdings have come to an end, yet the fact of thousands of religious schools running successfully from Kashmir to Assam amply helps assess the usefulness of the system of public donations and the firmness of the foundation-madrasahs.

Instead of the old system of state endowments, this new method of public donations proved very successful and rewarding. This was such a useful and permanent method for the establishment of religious schools and the dissemination of religious education that changed the progress of this education into a movement for public donations. As regards donation, it has been a decided principle of the Dar al-Ulum from its very inception that there shall be neither any fixed amount of donation nor any particularisation of any religion and community. The actual words of this particular clause about donation are as follows:—

"No particular amount of donation has been fixed nor is there any peculiarity of religion and community".

THE CONSTITUTION OF THE DAR AL-ULUM PREPARED BY ITS PIOUS FOUNDER

Qasim al-Ulum ("The Distributor of Sciences") Hazrat Maulana Muhammad Qasim Nanautavi (may his secret be sanctified!) (1248/1833 — 1297/1879), who was the caravan-leader and the moving spirit of this educational movement, has rendered glorious and invaluable services to

the Muslims of the sub-continent in the academic, educational, missionary, literary, political and social fields. In the constitution he has proposed for the establishment and sustaining of seminaries, he has emphatically inculcated the need of adopting the same method of public donation in contrast to the previous system of the period of Islamic rule. In this constitution he has shown that the following principles should be the fundamentals for the establishment of seminaries :—

(1) The first fundamental is that the functionaries of the madrasah, as far as possible, always have an eye to the augmentation of the donation. 'Make an effort and also persuade others to do the same'. The well-wishers of the madrasah must always keep this thing in mind.

(2) The well-wishers of the madrasah, as far as they can, should endeavour for the continuous supply of food to the students; rather, for increasing the number of students.

(3) The counsellors of the madrasah should always bear in mind that the madrasah should acquire well-being and excellence, and no one should be unyielding in one's opinion God forfend! if it comes to such a pass that the counsellors consider opposition to their own opinion and their subscribing to the opinions of others unpalatable, then the foundation of the madrasah will become shaky. In short, a counsel from the bottom of one's heart in season and, in its context, the excellence of the madrasah must always be kept in mind. There should be no sticking to one's guns out of bigotry; hence it is necessary that the counsellors should on no account be hesitant in expressing their opinions, and the audience should always hear them with good faith; i.e., it should be remembered that if others' opinion is convincing, though it might be contrary to the opinion of some, it would be accepted with heart and soul. And for the same reason the Vice-chancellor **(muhtamim)** also must necessarily seek the counsellors' advice in all important matters, whether they be the regular counsellors of the madrasah or any intelligent, knowledgeable visitor who may be a well-wisher of the madrasahs. Over and above this, it is also necessary that if the vice-chancellor due to some reason, does not chance to consult all the counsellors but may have taken counsel from a proper quorum of them, one should not feel displeased for not being consulted. A counsellor, however, can of course take exception if the vice-chancellor may not have consulted any one.

(4) It is a very necessary thing that all the teachers be of the same humour **(mashrab)**, and neither presumptuous like the other religious

divines of the time nor be after insulting each other. God forbid! if such a turn comes to pass, this madrasah will be plunged into hot waters; it will be imperilled.

(5) The fixed syllabus already prescribed or to be prescribed later through some other deliberation should always be completed; otherwise the madrasah will, firstly, not have good strength, and even if it does get good strength, it will be useless.

(6) So long as there are no regular means of income for this madrasah, it will go on like this, if it please Allah, provided we pin our faith in Him. But if some assured income is obtained, e.g., a fief or a commercial establishment or the promise of a staunch man of means, then it seems that this state of fear and hope which is the source of our appealing to Allah will slip off our fingers, divine succour will cease and mutual disputes will ensue among the functionaries. In short, a destitution of sorts should always, be kept in mind.

(7) The participation of the government as also that of the affluent appears to be very harmful.

(8) The donation of such people who can afford as much as they can and do not expect fame from it seems to cause more prosperity **(baraka)**. On the whole, the donor's good faith appears to be the provision for greater durability.

Maulana Muhammad Tayyib Sahib has very apophthegmatically elucidated these eight principles which have been published in a separate pamphlet entitled **Azadi-e Hind ka Ek Khamosh Rehnuma**.

In the first, second, sixth, seventh, and eighth clauses of this constitution, public donation has been specifically suggested as the substitute for endowments, and at the same time it has also been stressed that it is necessary to abstain from assured sources of income as otherwise hope and fear which are the real cause of appealing to Allah will be lost.[1]

THE INAUGURATION OF THE DAR AL-ULUM

The year 1283/1866 is that blessed and auspicious year for the Muslims of the sub-continent in which the renaissance of their religious, educational, communal and cultural life began in this old historical habitation. The inauguration of the Dar al-Ulum took place on Thursday,

1. For details vide **Bani-e Dar al-Ulum** by Qari Tayyib Sahib.

15th Muharram, A.H. 1283/May 30, 1866, in the open courtyard of the old Chhatta Mosque, under a small pomegranate tree, with utter simplicity and without any customary ceremony, fanfare and ostentation. Maulana Mullah Mahmud Deobandi[1] who was a high-ranking divine in knowledge and learning was appointed a teacher. One young student named Mahmud Hasan who was later to become Shaikh al-Hind was that earliest pupil who opened the book before his teacher. It is a strange co-incidence that the name of both the teacher and the taught was Mahmud ("the praised one"). Material equipments necessary for a school there were none at the time, except, of course, ample faith in and reliance on the attention and grace of the Lord of the heavens and the earth. Except the sentiments of service to religion, sincerity and trust in Allah, these gentlemen were devoid of all sorts of means and resources. As such the inauguration of the school took place with such utter lack of equipments that there was neither a building nor a batch of students to begin with. Only one teacher and one student; this was all the stock-in-trade of the institution which was destined to become famous throughout the world as "Azhar-e Hind Dar al-Ulum, Deoband"!

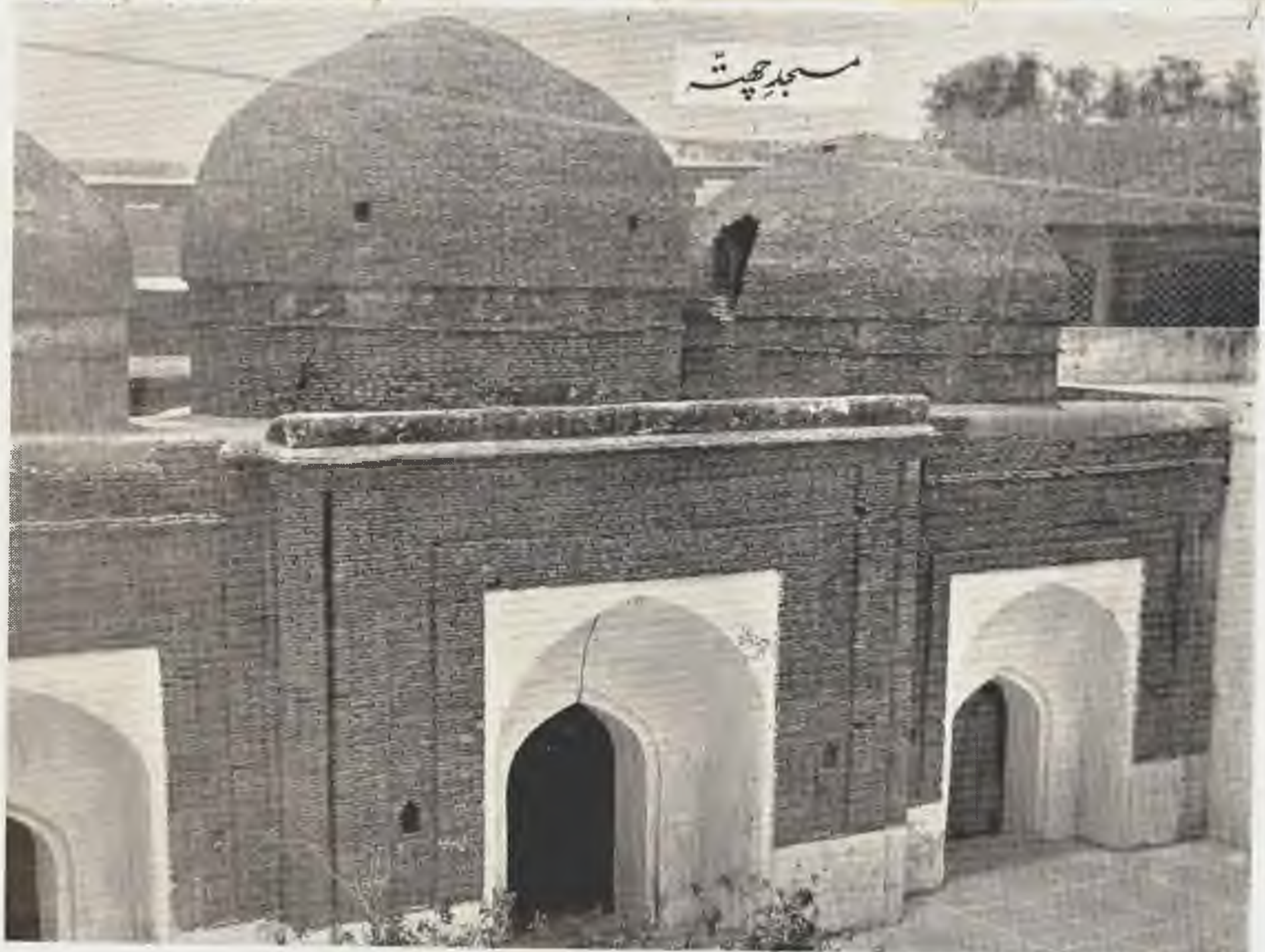
Though this inauguration was apparently very brief and on a very limited scale, unceremonious and unpublicised, it was in fact the incipience of a new period of a great movement for religious education in India, which had been started with full deliberation and thought, as is evidenced by the glorious progress it made later on in the form of the Dar al-Ulum. The pious founders of the Dar al-Ulum kindled the torch of the Book of Allah for the survival and preservation of the religious and social life of the community in the sub-continent and through Tafisir, Hadith, Fiqh, Islamic learning and literature, beliefs and actions, built such an invincible, strong citadel against the overcasting dangers of this dark age that it has played a very important role in saving the Muslims from spiritual and academic collapse and discomfiture, the details of which will be presented in the succeeding pages.

ANNOUNCEMENT REGARDING THE ESTABLISHMENT OF THE DAR AL-ULUM

The announcement published by the elders of the Dar al-Ulum on the occasion of its establishment is as follows :—

"Praise be to Allah that a number of high-minded men having gathered in Deoband collected some donation and an Arabic madrasah was

1. A resident of Deoband and an excellent scholar, he used to teach in Meerut from where Maulana Nanautavi appointed him on a monthly pay of Rs. 15/- and sent him to Deoband, writing Haji M. Abid to start the Madrasah without waiting for him and that he would keep making efforts.



MASJID-E CHHATTA, DEOBAND

started on 15th Muharram, A.H. 1283, and Maulana Muhammad Mahmud was for the present appointed on a salary of Rs. 15/- p.m. But since his merit is much more and the salary due to paucity of funds is meagre, it is the intention of the managers of the madrasah, that with the condition of realising a satisfactory amount of donations, of which they cherish a hope, to increase the Maulavi Sahib's salary and appoint a teacher for Persian and mathematics also. Be it clear to all the high-minded and the well-wishers of India, particularly to the Muslim residents of Deoband and its vicinage that the people who have not donated so far participate whole-heartedly and give sufficient help; and be it evident that, besides this list of donations the balance of which is Rs. 40—As 8, another donation has been collected for the food and aid for expenses of the outside students and such aid for sixteen students has accumulated, and, if it please Allah, more will be collected day by day. From this amount students from outside will receive cooked food and living quarters. The arrangement for books will be made subsequently. The names of the managers are given below. The gentlemen who intend to send rupee-donation may send the same to them in unstamped covers the receipt for which will be sent on pad-paper. Finis."

Haji Abid Husain, Maulavi Muhammad Qasim Nanautavi, Maulavi Mehtab Ali, Maulavi Zulfiqar Ali, Maulana Fazl al-Rahman, Munshi Fazl Haq, Shaikh Nihal Ahmed.

Fazl Haq,
Rector, Madrasah for Arabic, Persian & Mathematics.

Town Deoband.

Dated : "Monday, 19th Muharram al-Haram, A.H. 1283".

These august men were not only members of the Consultative Council (Majlis-e Shura) but they were also the first architects of the Dar al-Ulum. Amongst them Hazrat Nanautavi (may his secret be sanctified) was the earliest patron and Haji Abid Husain (Allah's mercy be on him!) was the first vice-chancellor.

THE WONDERFUL SUCCESS OF THE DAR AL-ULUM

The time of the establishment of the Dar al-Ulum was a period of great want of equipments; neither was there a suitable place for teach-

ing nor any arrangement for the students' residence. Nonetheless, even in this condition of indigence and lack of wherewithals there was freedom from care and anxiety and a strange composure of mind prevailed in that state of distress. Accordingly, no sooner the Dar al-Ulum was founded than amazingly it began to step towards progress. Besides those who flocked from the surrounding areas, students began to pour in even from distant places and lands like Benares (Varanasi), the Punjab and Afghanistan, and within a short time this ordinary madrasah developed into a residential teaching institution. It says in the report published at the end of the year as follows :—

"Praise be to Allah that the year A.H. 1283 ended with safety. It is that auspicious year in which the Arabic Madrasah, Deoband, was established and in this short time it attained such splendour which was beyond expectation. It was inconcievable in the inception that so many students would flock to it and the donation and expenditure would increase so much. Let alone the gathering of a few students, the people were diffident as to from where the students for learning Arabic would come. But by grace of Allah, no sooner did it start functioning than students flocked to it from the surrounding regions and far off places as if they were waiting for it to start. The students came not only from the villages of the Saharanpur district and the western districts but also from even the Punjab, Kabul (Afghanistan), Benares, etc., and since here there was complete satisfaction as regards food and residence, they remained engaged in the acquisition of knowledge with perfect freedom from care and anxiety. Though this idea and intention of the residents of Deoband is indubitably praiseworthy and commendable that they, notwithstanding their slender means, laid the foundation of this madrasah through sheer good intention and well-wishing for their compatriots and charging themselves with the responsibility of expenses, board, etc., of the outside students, maintained them with utmost respect; and those who joined in donating cash paid their donations for the year A.H. 1283 in advance most willingly and sincerely and are paying the same most cheerfully for the next year also, and those from whom the donation has not been received so far are anxious day and night for its payment; our thanks are due to those people who do not reside in Deoband and still became donors by considering this work to be pure public weal and persuaded others also towards it. Though this madrasah in reality appears to be located at Deoband, its benefit reaches far and wide and hence help and support to this madrasah is incumbent upon all the Indians. It is therefore hoped that the gentlemen who take part in donating pay their mite for the year A.H. 1284 soon and, looking at the progress of the work and increase tin expenditure of the madrasah, think of increas-

ing the donation, as far as possible; and also persuade their friends and relatives to join this good work.

"Now to acquaint with the state of progress of the madrasah, the collection of donation and its expenditure, arrangement for studies, examination and the annual prizes, its account is written briefly so the donors may be pleased and the audience may have inclination and be certain that the funds have been spent extremely honestly and economically. This year a sum of Rs. 649—As. 4 only was realised and out of this Rs. 393—As. 12— Ps. 3 was spent on the teachers' salaries and all other expenses, and Rs. 255—As. 7—Ps. 9 remained as balance at the end of Zil-hijja, A.H. 1283. The reason for this much balance only is that the expense in the beginning was little, there being only one teacher and two assistant teachers, and thereafter teachers were added. Nowadays the monthly expense is approximately Rs. 50/- and the estimate for the year A.H. 1284 is not less than Rs. 700/-.

"The number of students in Muharram, A.H. 1283 was 21 and at the end of Zil-hijja, A.H. 1283 it had risen to 78 out of whom 58 were outsiders, 52 of them receiving food from the people of Deoband and 6 eating out of their own pocket".

As regards the educational perfomance of this year it is reported as under :—

"The performance and labour is indeed praiseworthy, which is the excellent result of the teachers' sound efforts, for the students who had entered the madrasah reading the **Mizan** now read the **Kafia** and some students of moderate aptitude are about to complete their education.

"It is incumbent upon us to thank Maulavi Muhammad Yaqub Nanautavi and Maulavi Muhammad Mahmud, both teachers, for their labour and attention, for it was due to their attention that quite a bit of progress was made in number and ability during this short time; and other teachers, viz., Maulavi Muhammad Fazil, Maulavi Mir Baz Khan, Maulavi Fateh Muhammad and Hafiz Ahmed Hasan also performed their work with much enthusiasm. It is our intention to increase the teachers' present salaries, but this matter depends on increase in donation. So the donors may please keep in mind the fulfilment of this our desire.

"In the month of Sha'ban, A.H. 1283, the accomplished scholar, Maulavi Muhammad Qasim Nanautavi, in collaboration with Maulavi Mehtab

Ali and Maulavi Zulfiqar Ali, examined the students with great promptitude and enthusiasm and the concluding function took place in the presence of most of the residents of Deoband and prize-books worth Rs. 27/- were presented to the successful candidates at the examiners' suggestion and from their own pockets".[1]

EDUCATIONAL & ADMINISTRATIVE MEASURES

At the inception of the teaching work, there was only one teacher, Maulavi Muhammad Mahmud, but in the course of the year as the number of students increased, four more teachers, whose names have been stated above, were appointed as per requirement. Maulana Muhammad Yaqub Nanautavi, who had served as deputy inspector in the educational department at Ajmer, Benares, Saharanpur, etc., was entrusted with vice-chancellorship.

The administration of the Dar al-Ulum has been from its inception established on the basis of the principle of "and whose affairs are a matter of counsel" (XLII : 38). Accordingly, for administrative purposes, a body named **Majlis-e Shura** (Consultative Council) was established. The names of all the members of the Majlis-e Shura are mentioned in the announcement which was published after the establishment of the Dar al-Ulum. This original Majlis consisted of the following seven members whose names, in proper order, are as under :—

Haji Abid Husain, Maulana Muhammad Qasim Nanautavi, Maulana Mehtab Ali, Maulana Zulfiqar Ali, Maulana Fazl al-Rahman, Munshi Fazl Haq, Shaikh Nihal Ahmed.

Under the instruction of the Majlis-e Shura, Haji Abid Husain, who was also a member of of the said Majlis, was appointed as rector main-

---

1. These particulars have been derived from the first three pages of the **Rudad-e Sal-e Awwal**, A.H. 1283. As for the historical facts about the Dar al-Ulum, help has been taken from besides the annual reports, the unpublished official records in the Muhafiz Khana (Record Office). The report of the Dar al-Ulum which is published yearly consists of three parts. The first part consists of those important particulars and circumstances that obtained during that year; the second contains an abstract of accounts of income and expenditure, list of donors, and details regarding the teachers and functionaries; and in the third are given the results of the annual examinations.
   The first part of the report has been fixed as the sources for yearly particulars and for the rest of the affairs extracts have been appended at the end from which details of income and expenditure for each year, expenses for new constructions and particulars about the number of teachers, employees and students can be known. Wherever help has been taken from other sources, reference has been given to them.

tain accounts of income and expenditure and for managing the educational affairs; and to discharge official works, Haji Fazl Haq was made incharge.

ANNUAL EXAMINATION

Maulana Muhammad Qasim Nanautavi, Maulana Mehtab Ali and Maulana Zulfiqar Ali acted as examiners in the annual examination held in the first year and 73 out of 78 students took this examination. The learned examiners, in their report along with the results, expressed the following impressions :—

"We examined in detail every time for several days and, as far as possible, asked difficult questions and assigned marks to each candidate for each of the books. On the whole, we found the condition of the madrasah to be praiseworthy : the teachers' efforts and the candidates' labour are well-proven from this examination".

THE INCIDENTS OF A.H. 1284

It was only the second year of the establishment of the Dar al-Ulum when, suddenly, two such incidents befell it that it was apprehended that this tender plant might be wilted by them even before pullulating. The first incident was that of the malignancy of an epidemic that broke out in Deoband and affected several teachers and the taught, with the result that some of them went back to their native-places and the teaching-work came to a stop for nearly two months. But thanks to Allah that when the epidemic was over, the teachers and the taught made good this loss by their unusual labour and effort and the prescribed syllabus was completed. What is astonishing is that inspite of the severity of the epidemic there was an extraordinary increase in the number of outside students. The year before it was 78; this year it went up to 120. In comparison to the previous year the donation too increased twofold. In A.H. 1283 the total donation was Rs. 649/-; this year a sum of Rs. 1275/- was received.

The second incident that has been interpreted as "a crucial matter and a critical occurrence" (lit., a great matter and a tremendous event) was this that Haji Muhammad Abid, all of a sudden, made up his mind to go on pilgrimage (to Mecca). It is stated in the report that "this was such an earthquake that it would have been no wonder if the foundation of the madrasah had been uprooted, because, amongst the inhabitants of Deoband no one apparently looked worthy of this work. But since

"Allah Himself is the Purveyor of Provisions for those who put their trust in Him, some of the members (of the Majlis), who had perfect ability and sincerity of intention, had an inspiration that Maulavi Rafi' al-Din was very suitable for this work. Accordingly, in the beginning of Sha'ban. A.H. 1284, this work was charged to him and complete satisfaction was achieved as regards the management of the madrasah".

Last year when the teachers were appointed, their salaries were very meagre; they had been promised that with the increase in income their salaries too would be increased. Since the income had increased this year, increments were given as per promise. Rs. 10/- was added to the vice-chancellor's pay, the second teacher's pay increased from Rs 15/-to Rs. 20/-, and the assistant teacher's pay was made Rs. 6/- instead of Rs. 3/- p.m.

THE OPENING OF CLASSES FOR QURAN & PERSIAN

Last year arrangement could not be made for teaching the Holy Quran, Persian and mathematics and hence the local children, as there was no provision locally for primary education, could not take advantage of the Dar al-Ulum. To remove this difficulty a class for teaching the Holy Quran and another for Persian and mathematics were started and a teacher was appointed for each class on Rs. 5/- p.m.

In view of this gradual progress of the Dar al-Ulum an accountant was also appointed the same year.

THE COLLECTION OF TEXT-BOOKS (BOOK-BANK)

Following in the footsteps of the Dar al-Ulum, it has been a peculiarity of the Muslim religious schools (seminaries) that education is altogether free in them, so much so that the burden of procuring text-books is also not thrown on the students. When the Dar al-Ulum was established, it had neither the required text-books nor sufficient funds to buy them. Hence it was so planned that books were borrowed temporarily, for a short term, from those educated gentlemen who owned such books and lived in the vicinity of Deoband. A long list of such obliging lenders of books is given in the report for this year. In the following years when a reasonable stock of books had been collected in the Dar al-Ulum, the borrowed books were returned to their owners with thanks. Among the outside people who were good enough to procure books for the Dar al-Ulum, the honour of precedence goes to Shaikh Ilahi Bakhsh

Meeruthi, the residents of Danapur and Abd al-Rahman Khan, manager, Nizami Press, Kanpur.

EDUCATIONAL CONDITION

The educational progress of the Dar al-Ulum has been high, excellent and fruitful from the very inception. While it had passed only the second year of its life, such students had been prepared in it who could render educational services. Accordingly, a graduate **(fazil)** of the Dar al-Ulum, Maulavi Mir Baz Khan, was appointed as a teacher in Madrasah Mazahir-e Ulum, Saharanpur. It is stated in the report that as a result of the teachers' effort and labour this fact is especially worthy of mention that, notwithstanding the afore-said hindrances, the process of teaching and learning made progress. At present there are some such students in the madrasah who are nearing completion (of their education) and can teach Arabic and Persian very well. As such, as per the demand of the vice-chancellor of Madrasah Mazahir-e Ulum, Maulavi Mir Baz Khan was sent to Kanpur as a second teacher.

HAZRAT GANGOHI'S INSPECTION IN A.H. 1285

This event is of particular importance in the affairs of the Dar al-Ulum that Maulana Rasheed Ahmed Gangohi (Allah's mercy be on him!) came to inspect the Dar al-Ulum. He inspected it, tested the students and wrote the following inspection-report :—

> "Today, on 30th Safar, A. H. 1285, this humble fellow visited the madrasah of Deoband. When I happened to inspect the madrasah and the teachers and the taught, 58 students of Arabic, besides those who are learning Persian and the Quran, were known from the chart, but, just now, only 48 students were present in the madrasah. Whatever little portions were heard in different classes, the sound efforts of the teachers and the labour and endeavour of students were found to be praiseworthy and commendable. If they continue to try like this, after finishing the Arabic lessons in a short time, they will be assuredly qualified to teach the religious sciences".

At the end of the academic year a function for prize distribution was held in which people from the vicinity were invited to attend. Maulana Nanautavi awarded the prize-books to the successful candidates and the annual educational report was read out before the audience who looked at the performance of the Dar al-Ulum with approval and assured it of their help and support.

THE OPENING OF SEMINARIES AT DIFFERENT PLACES

Nearly six months after the establishment of the Dar al-Ulum, Madrasah Mazahir-e Ulum was opened at Saharanpur. This year seminaries started at different places. It is stated in the report:—

"Many high-minded gentlemen, making efforts for the opening of schools at other places also, started madrasahs at places like Delhi, Meerut, Khurja, Buland Shahar, Saharanpur, etc.; and proposals are afoot at places like Aligarh, etc. also for this good work".[1]

THE DIFFICULTIES CAUSED BY AN EPIDEMIC AND A FAMINE IN A.H. 1286

As in A.H. 1284, this year too the Dar al-Ulum had to face various difficulties. Malaria raged in an epidemic form and all, both the teachers and the taught, were in the grip of this dreadful fever, and the disease continued so long that there could be no teaching-work for five months at a stretch. At the same time the sympathisers of the Dar al-Ulum were also in distress due tq a country-wide famine. Most of the students and teachers, convulsed by shivering fits, ruffled and enfeebled, left for their respective native-places; but as soon as the spell of disease was over, the students returned and the syllabus was completed by the end of the academic year due to the untiring efforts and labour of the teachers.

CHANGE IN VICE-CHANCELLORSHIP

Change again took place in the vice-chancellorship this year. Maulana Rafi' al-Din went for hajj and Haji Muhammad Abid was again made vice-chancellor in his place.

THE EFFECTS OF THE PREVIOUS IMPEDIMENTS IN A. H. 1287

The effects of the previous year's fever and shivering fits and the famine lingered on till the end of this year. The number of students diminished to 87; the annual examination could not be held as usual in the month of Sha'ban due to illness. After the holy month of Ramazan, instead of giving new admissions, the previous year's courses were completed. Labouring unusally day and night, the annual examination was held in the month of Zil-hijja. Despite the fact that the country was facing the hardships of famine and soaring prices, the balance of income, on the whole, remained fixed.

---

1. Vide Ch. III for details.

A.H. 1288 — THE YEAR OF PROGRESS

Compared to the previous year, the strength of students this year was higher but with this, the expense, as opposed to income, also increased. The number of students rose to 106. The number of different classes having increased, the need for a wider house was felt. It has already been mentioned in the foregone that initially the Dar al-Ulum had been established in the Chhatta Mosque, which is an old, small building. When the strength of students rose up, the Dar al-Ulum was shifted to another mosque nearby called Qazi Masjid. This mosque was somewhat spacious but after sometime when this mosque too proved insufficient, a house was rented near it. On this occasion the elders of the Dar al-Ulum felt that now there was need of a spacious building for the Dar al-Ulum. Meanwhile the Jama Masjid of Deoband was under construction. It was therefore decided to build cells and courtyards in the Jama Masjid for this purpose. Accordingly it was announced and an appeal was made for donations; consequently, when, in A.H. 1290, the Jama Masjid was completed, the Dar al-Ulum was shifted to it.

MAULANA RAFI' AL-DIN'S RETURN

Besides the management of the Dar al-Ulum, the construction-work of the Jama Masjid was also proceeding under Haji Sayyid Muhammad Abid's supervision. Both these works required sufficient time. Hence it was considered apt that the burden of work on Haji Sahib should be made light. So the vice-chancellorship of the Dar al-Ulum was again entrusted to Maulana Rafi' al-Din who had returned from pilgrimage, though supervision of important works was still kept with the Haji Sahib.

A.H. 1289 — CONVOCATION

For the first time after the establishment of the Dar al-Ulum, the successful candidates were awarded degrees (Sanads of competence). Although the number of graduates who had completed their education during the five years, between A.H. 1285 to A.H. 1289, was 25, only 9 of them were present on this occasion of the convocation. Their names are as follows :—

Maulana Ahmed Hasan Amrohi, Maulana Khalil Ahmed Anbathvi, Maulana Fakhr al-Hasan Gangohi, Maulana Abd Allah Ansari Anbathvi, Maulana Fateh Muhammad Thanvi, Maulana Muhammad Fazil Phulti, Maulana Ahmed Hasan Deobandi, Qazi Jamal al-Din, Maulana Abd Allah Jalalabadi.

Many of these gentlemen are counted among the illustrious ulema of India.

SOME ULEMA'S PARTICIPATION IN DAURA-E HADITH

Attracted by the fame of the method of teaching the Science of Hadith in the Dar al-Ulum, some such scholars also who were already graduates but wished to benefit from the teaching of Hadith in the Dar al-Ulum, took admission with the purpose of completing this course in Hadith. Their names are as follows :—

> Maulavi Abd Allah Jaunpuri, Maulavi Salamat Allah Jaunpuri, Maulavi Mashuq Ali Jaunpuri, Maulavi Abd al-Rahim Ali Ganj, Maulavi Barakat Allah Dehelvi.

It is necessary to point out here that Jaunpur and Delhi both were such places which had been centres of knowledge and arts in the recent past and the signs of the virtuous remnants of the old ulema if traceable anywhere were found at these places only. It therefore can be estimated from this what a respectable academic position the Dar al-Ulum had attained within a few years of its inception, and the fame of its glory had reached not only the surrounding regions but also to distant places and old academic centres.

GIFTS OF TEXT-BOOKS

It has been stated above that when the Dar al-Ulum was established, it had no text-books to be given to the students. This shortcoming was resolved by borrowing books for a short term from the educated onces of the vicinity, but at the same time an appeal was made to the compatriots to supply books. This appeal had the desired effect on the country. Owners of printing presses very generously offered their publications as gifts to the Dar al-Ulum, so much so that even Hindu owners of such presses very open-heartedly came forward to help the Dar al-Ulum with their books. Thanking this gesture in the report, it is stated :—

> "The counsellors of the Madrasah are very grateful to Munshi Nawal Kishore, proprietor of Matba-e Azam, Lucknow, who, as before, showed extreme liberality and magnanimously helped the madrasah with some useful books, the list of which is given herewith. Amongst these donated books is the volume of **Qamoos** which is an unrivalled book among the lexicons and Munshi Sahib has printed this book with utmost excellence and accuracy. There was no copy of this book in the Mad-

rasah before this. This dictionary is a must for every teacher and student; it is indispensable for all. Haji Maula Bakhsh, besides donating Rs. 200/- for the students' expenses, gave Rs. 100/- more for buying books. Maulavi Abd al-Rahman Khan, proprietor, Matba-e Nizami, Kanpur, donated the following books for distribution among the students......".

These gifts proved very propitious, for thereafter books printed in the presses continued to come without break to the Dar al-Ulum, and this was the earliest specimen of the glorious stock of textual and non-textual books that exists in the Dar al-Ulum today. However, the honour for stepping forward and be a model for others to follow fell to the lot of Abd al-Rahman Khan, proprietor of Matba-e Nizami, Kanpur, and Munshi Nawal Kishore. As long as both these gentlemen were alive, they regularly kept sending copies of books printed at their presses to the Dar al-Ulum. Not only there is mention of the books gifted by them in the reports but they have also been thanked here and there, and it is stated in the report that "Munshi Nawal Kishore, proprietor of Chapakhana Azam, Lucknow, deserves to be thanked more in this respect, for, inspite of the distance of travelling, he helped us with many useful books.

It says in the report for the year A.H. 1294 :—

"Our special thanks are due to Janab Munshi Nawal Kishore, proprietor of **Oudh Akhbar**, and Janab Rao Amar Singh, proprietor of the newspaper, **Safeer-e Badhana**, that despite the fact that both these gentlemen are Hindus, they send — applause and a hundred thousand applause over their generosity and favour — their precious newspapers free of charge to this Madrasah. All the counsellors of this Madrasah thank them from the bottom of their hearts and pray for the good of all of them that Allah Most High bestow progress constantly upon their newspapers and presses and maintain their power and independence. It is hoped from these gentlemen for the future also that they keep obliging the Madrasah continually with similar favours and consider all the people of this Madrasah their blessers and well-wishers".

A.H. 1290 — PRIZE DISTRIBUTION

This year five students completed the prescribed course of studies and secured the degree. The Shaikh al-Hind was also one of these graduates. The convocation and the function for the distribution of prizes was held on Friday, 19th Zil-qa'da, A.H. 1290 in the Jama Masjid (where the Dar al-Ulum had been shifted), attended by the well-wishers of the Dar al-

Ulum from different places. The notable persons who attended this function were as under :—

Maulana Rasheed Ahmed Gangohi, Maulana Muhammad Qasim Nanautavi; Qazi Muhammad Isma'il Mangalori; Maulavi Muhammad Hashim, proprietor, Matba-e Hashimi, Meerut; Maulana Zulfiqar Ali, deputy inspector of schools, Saharanpur; Hakim Zia al-Din Rampuri; Munshi Muhammad Siddiq, deputy superintendent, East Jamuna Canal; Maulana Muhammad Mazhar, Madrasah Mazahir-e Ulum, Saharanpur; Khwaja Abul Hasan Dehelvi; Munshi Muhammad Hayat, manager, **Najm al-Akhbar**; etc.

After the Friday prayer, Maulana Nanautavi delivered a very crucial and momentous address in which the necessity and significance of the establishment of the Dar al-Ulum and its curriculum have been discussed with great perspicaciousness and deep insight. Since the object of education of the Dar al-Ulum and the benefits of its curriculum have been spoken of in this lecture very comprehensively, some excerpts from it are quoted below :—

"Some selfless well-wishers, in the name of Allah, laid the foundation of the Madrasah in this village, Deoband, and planned the means of welfare for the whole mankind, particularly the Muslims. Accordingly, thanks to Allah, it attained splendour more than what had been expected, and in imitation of this place madrasahs were established at various places; and in this last era knowledge again came to be talked about even as a flickering, dying lamp recuperates. And thanks to Allah that hundreds of people, having flocked to this Madrasah, were benefitted from this glorious wealth, carrying away a share, more or less, as per their individual capacity. But all those living far and near may be knowing that the foundation of this Madrasah was laid by the residents of Deoband; they are the pioneers among all in this respect. Although men from outside also participated in this good work, whatever is there, it is due to the people of Deoband only; and hence if it is said that as much recompense (**thavab**) for this good work as will be received by all others the same amount of it will be received by the people of Deoband alone, it will be exactly in accordance with the prophetic statement (Allah's peace and blessings be on him!) :—

'There are rewards on the Day of Judgement for those who do good works and also for those who do likewise'.

Indeed the people of Deoband have accomplished a work that will be a memento from them on the page of time; this well-known Madrasah

will be the cause of commemoration for the residents of Deoband. Since most other madrasahs have been or are modelled after this Madrasah, it is possible that some of them might attain progress, but, in the eyes of the intelligentsia, it will be only a reflection of Deoband. And, if one looks at the straitened circumstances and the wretched means of employment of the Deobandians, this singular act of their generosity is in no way inferior to those works which ruling monarchs have done for the public weal. Notwithstanding all this, the sympathy displayed by the inhabitants of this place in the supply of food to the students is simply beyond the power of tongues to appreciate. If the angels spread their wings beneath the feet of the seekers of knowledge, these people put the hand of affection on their heads, made them forget their parents and transformed Deoband into their home-town. It is such a special thing in which none from amongst the donors appears to be their partner and sharer. May the Beneficent Lord, in compensation thereof, bestow full reward upon the inhabitants of this place in both the worlds!. In fine, a whole world is benefitting from this undying wealth through the good offices of the people of Deoband. Some students of India who, through zest for knowledge, used to study in Mecca, hearing the fame of the Madrasah of Deoband, reached it facing many hardships.

"For the education of all the rational and traditional sciences and to acquire competency therein, this Madrasah and the madrasah at Saharanpur, are no doubt excellent provisions, and if it please Allah, the alumni here, provided they complete the curriculum, can easily acquire the remaining ancient and modern sciences by dint of the power of their aptitude. The reason for this is that in these madrasahs, besides the religious education which is the greatest objective for the power of aptitude to attain, we did not rest content with religious sciences only but subjects that develop intelligence have also been provided as per the old system, an excellent result of which in the former times was that great savants and polymaths of prodigious capacity abounded among the followers of Islam. Hence we understand this thing with certainty that though the students here may not have succeeded with some of the modern arts and sciences, this ability of theirs may be sufficient like a perfect teacher for their education. In other schools though, due to a variety of some modern subjects, the students thereof may have acquired some new acquaintance in those subjects which the students here may be lacking, the latter in fact, in the eyes of the just, would be considered by virtue of their power of ability, superior to the former in these subjects also. Notwithstanding all this, if, supposing that due to lack of practice, in some of the modern subjects some loss is con-

ceivable, then due to want of academic ability and absence of the knowledge of religious sciences, the students of those schools ought to be considered inferior to the students of this Madrasah.

"Now we also point out this thing so that it may be known that in respect of acquirement why this special method was proposed and why, the modern subjects were not included (in the curriculum). The main reason, inter alia, for this is that whether training be general or special, that aspect should be borne in mind from which crack may have developed in accomplishment and attention be directed to it. So, it is open to men of intelligence that nowadays education in modern subjects is making such progress due to the outnumbering government-run-schools that the old subjects must not have achieved such progress even during the regime of the old rulers. Of course, the traditional sciences declined, so much so that such decline must never have occurred in any establishment. In such circumstances the people considered it an exercise in futility to found schools for the modern sciences, and hence it was considered advisable to spend for the traditional sciences, as also for those disciplines which certainly develop ability for the current sciences as well as for the modern sciences.

"Secondly, the simultoneous acquisition of numerous sciences is detrimental to ability in respect of all the sciences. Yes, after acquiring the arts of intelligence which have been prescribed especially for the development of ability, if the old and modern arts too are acquired, the span of time for their acquirement will, of course, remain equal. The objective will be achieved well enough through this antecedence and subsequence, as also ability in each science, and hence the reason-developing sciences were also introduced along with the traditional sciences in the curriculum. If the students of this Madrasah subsequently enter government schools to study the modern subjects, this study would more shore up their accomplishment. Would that the government of India too abolish the age-limit for new students in the interest of the public weal, and it may also know what true ability is. In short, this madrasah is a store-house of good and a treasure-house of knowledge, urbanity and ability, and through it the Lord Glorious has shown this day that some students, by receiving education here, acquired perfect competence and, developing reasonable acquaintance in every art and appropriate ability in every science distinguished themselves amongst their contemporaries and coevals".

About the accounts of the Dar al-Ulum Maulana Nanautavi said :— "The account of the Madrasah of the last eight years is as clean as

a mirror. Anyone is allowed to come and satisfy oneself; and by this coming they should consider us obliged and grateful, for it is the cause of our acquittal, the progress of the Madrasah and the welfare of the followers of Islam. Moreover, we also know that thereby the liberal people of Deoband who have helped the institution with money or food, as also the names of other participants, may become famous and men of wisdom and perception may know why this institution has been founded. Brethren! The people who are making efforts in favour of this Madrasah have no axe to grind so that one might entertain any suspicion. Well, you can, however, say that in your welfare lies our object also".

The "turban of proficiency" (**'dastar-e fazilat'**) was wound around the heads of the following graduates at this function :—

Maulana Mahmud Hasan Deobandi, Maulana Abd al-Haq Pur Qazwi, Maulana Fakhr al-Hasan Gangohi, Maulana Fateh Muhammad Thanvi, and Maulana Abd Allah Jalalabadi.

A.H. 1291 — THE INTERNATIONAL FAME OF THE DAR AL-ULUM

It was still the ninth year of the age of the Dar al-Ulum when the report of its reputation and glory had reached from India to the Islamic countries. It can be estimated from the fact that an esteemed newspaper of Constantinople, **Al-Jawa'ib**, began to come to the Dar al-Ulum gratis. It was a valuable paper of the Muslim world.

THE BEGINNING OF THE AFFILIATION OF MADRASAHS

At the end of the last academic year the administrators of the Madrasah at Thana Bhavan made an application to grant affiliation to their madrasah with the Dar al-Ulum. It is stated in the report :—

"An Arabic madrasah, through the efforts of the followers of Islam, is running since long in Thana Bhavan, Dist. Muzaffarnagar, whose manager Munshi Abd al-Razzaq and Maulavi Fateh Muhammad (head-master) are of the opinion that this madrasah be made a branch of the Arabic Madrasah, Deoband; and the arrangement of its courses and the supervision of its income and expenditure be done through the Vice-chancellor of the Deoband Madrasah. Hence, as per consultation, it appeared laudable to grant affiliation to this madrasah of Thana Bhavan as a branch of this Madrasah. Accordingly, from Muharram, A.H. 1291, its administration was entrusted to the V.C. of this Madrasah"

Further on this mode made much progress and now many Arabic madrasahs in the country have, as per regulation, affiliation with the Dar al-Ulum.

THE SHAIKH AL-HIND ON THE MASNAD OF TEACHING

Shaikh al-Hind Maulana Mahmud Hasan whose education had begun with the inauguration of the Dar al-Ulum in A.H. 1283 had completed its courses of study in A.H. 1290. In the second year of the completion of his studies, i.e., in A.H. 1291, the Majlis-e Shura appointed him as an assistant teacher. Initially this appointment was honorary — without salary. But the very next year he was made the fourth teacher, and then, after some time, he was promoted to the head-master's post—datails of which will be given shortly.

PROPOSAL FOR THE PRESENT SITE FOR THE DAR AL-ULUM

It has already been mentioned above that the accommodation in the Chhatta Mosque being inadequate, the madrasah had been shifted to Qazi Masjid and after some time when that place also proved insufficient, cells and courtyards were constructed according to the old style of madrasahs in the Jama Masjid to which the Dar al-Ulum had been shifted in A.H. 1290. But before long this place too proved inadequate due to the day-to-day progress of the Dar al-Ulum and so, at Maulana Nanautavi's suggestion, the Majlis-e Shura decided to build a vast and spacious building for the Dar al-Ulum outside the habitation. On 19th Zil-qa'da, A.H. 1291, on the occasion of the prize-distribution function, this proposal was made which the audience approved and declared necessary and immediately fund-collection started. As such, a plot of land in the north-west of the town was bought. This land, though adjacent to the Chhatta Mosque and near the town, was such that there was scope for the growth and expansion of the Dar al-Ulum. It is stated in the report :—

> "Thank Allah that, like other supports from on high, for this longstanding desire too for which hope was being cherished for years, help from the Unseen surged and divine mercy graced our condition. That is, according to the opinion of the members of the Majlis-e Shura, it was settled that a spacious building for teaching, residence and other needs of the students should be built. As such, on Friday, 19th Zil-qa'da, A.H. 1291, in the midst of the function held for distributing prizes to the students, an appeal was made for this, and many large-hearted people then and there prepared a list of donations, mentioning names of many high-minded persons. Signatures are put continuously on the list of donations whereby a lot of money is being realised regularly. Accordingly, a very large plot of land was bought for the buildings.

Now the liberality of the high-spirited men is required so that with the collection of money the construction-work may be started in right earnest and this "perennial charity" (sadqa-e jariah) of yours may continue. Let no one look at more or less; many a pickle makes a mickle. Attention and magnanimity is the condition; if your magnanimity is there, this work, by Allah's grace, will be accomplished very easily".

THE INTERESTING OBSERVATIONS OF AN ENGLISH SPY

The time when the Dar al-Ulum, Deoband, was established only nine years had passed over the fight for freedom of A. D. 1857. Since the common Muslims and the elders of the Dar al-Ulum had taken up arms and ranked against the English in this fight for freedom, the English government was very much antagonistic to the Muslims, suspicious of and ill-disposed towards them. The Muslims' activities and movements were being kept under strict surveillance. On this account a series of investigations, secret and open, in respect of the Dar al-Ulum, continued for a long time. As such, in 1291/1875, the governor of Uttar Pradesh (formerly, the United Provinces), Sir John Strachey, senr a trusted man of his, John Palmer, to visit, the Dar al-Ulum with the purpose of making secret investigations and report about the objective behind the establishment of the Dar al-Ulum and about the thought and activity the Muslims ulema were engaged in under the cover of this institution. The report that John Palmer prepared and the impressions that he gathered, he has described in detail in a letter that he wrote to a friend. The interesting and scholarly manner in which John Palmer has expressed his observations and impressions, comparing the educational condition of the Dar al-Ulum with the English universities, helps a good deal in understanding the educational position of the Dar al-Ulum. This incident occured during the incipience of the existence of the Dar al-Ulum. It can be estimated from this as to what the educational standard of the Dar al-Ulum has been from the very beginning. While this letter consists of details of the Dar al-Ulum's educational and some other particulars as well as review and criticism, it also brings forth an interesting album of the Dar al-Ulum's features and its educational peculiarities, based on very profound impressions from the pen of a man, who had had an adverse view-point. Hence it seems apt that the whole text of the letter is reproduced here.

John Palmer writes[1] :—

In a tour with the Lt Governor of the western and the northern provinces I happened to stay at Deoband on January 30, 1875. The governor

---

1. This is a translation from the Urdu version of John Palmer's letter. As a spy he might have known Urdu and Persian well. Unfortunately the compiler of this history, Maulana S. M. Rizwi, died of heart failure on 25th March, 1979, otherwise he could have supplied the original English text, if there was any **(Translator)**

told me : "Tht Muslims here, at Deoband, have started a madrasah against the government. Go there incognito and find out what is taught there and what the Muslims are after". Accordingly, on Sunday, 31st January, I reached the habitation. The village is quite clean, the inhabitants are courteous and pious but are poor and miserable. Making enquiries, I reached the madrasah. Having reached there, I saw a large room in which boys were sitting on a palm-mat with books open before them, and an older boy was sitting in their midst. I asked the boys who their teacher was. One boy pointed out and then I came to know that the fellow sitting in the middle was himself the teacher[1]. I wondered what kind of teacher he might be. I asked him, "What do your boys read"? "Persian is taught here", he replied. When I proceeded from here, a man of medium height but very handsome was sitting at one place, with a row of older boys before him. Approaching near i heard that the science of triangle was being discussed. It was my guess that considering me to be a stranger they would be started, but no one paid any attention to me at all. I went near, sat down and began to hear the teacher's lecture. My astonishment knew no bounds when I saw that such strange and difficult theorems of the science of triangles were being expounded that I had never heard even from Dr. Sprenger. Rising from there when I went to a courtyart, I saw that students, wearing ordinary clothes, were sitting before a maulavi. Here the variants of the second figure of the sixth article of Euclid were being stated and the maulavi was speaking off-hand in such a way that it appeared as though Euclid's soul had entered his body.[2] I was agape with wonder. Meanwhile the maulavi sahib asked the students such a difficult question on the first grade of equation from Todd Hunter's Algebra that I was in a sweat at my own knowledge of mathematics and I was astounded. Some students solved it correctly. From here I reached a third courtyard. One maulavi[3] was teaching a thick tome of Hadith and was all smiles while lecturing. Clim-

1. He was Maulana Munfi'at Ali Deobandi, teacher of Persian, who had been appointed the same year (A.H. 1291) after the completion of his education. Initially he served as Persian teacher and after some years was made Arabic teacher in which capacity he served the Dar al-Ulum till 1318/1900.

2. He was Maulana Sayyid Ahmed Dehelvi who was appointed second teacher in A. H. 1235 and was made Vice-Chancellor on Maulana Muhammad Yaqub Nanautavi's demise in A. H. 1302. He continued on this post till A. H. 1307. He was a matchless scholar of the time in mathematical sciences. Maulana Muhammad Qasim Nanautavi remarks : "The Beneficent Lord has endowed Maulavi Sayyid Ahmed with such ability in and affinity with the mathematical arts that the inventors of these sciences too perhaps had had this much only." (Report for A. H. 1293, p. 13).

3 This is a reference probably to Maulana Muhammad Yaqub Nanautavi, the vice-chancellor. From the very inception he had been appointed to the this post.

Sayyid Mahboob Rizvi

bing a stair-case from here, I reached the 1st floor. There were elegant houses on its three sides and in the centre was a small courtyard in which two blind men were chattering. in order to hear what they were saying when I went near stealthly. I came to know that they were committing to memory some lesson from a book of astronomy. Meanwhile one blind man said to the other : "Brother ! In yesterday's lesson I could not understand the bridal figure properly. If you have understood it, please explain it to me". The other fellow first stated the claim and then proceeded to prove it by drawing lines on his palm; and when their mutual discussion was going on, I was wondering, bringing before my eyes the scene of Principal Breggar's lecture. Getting up from there I went to a 5-doored room. Small children sitting very respectfully before the teacher were reading books of grammar. In Class III a traditional science was being taught.

I came down by another stair-case. I was under the impression that the madrasah was only this much. By chance I met a man and sought confirmation of my impression from him. He said : "No The Holy Quran is taught at another place". When I asked him where, he took me to the mosque. In the courtyard of the mosque many small children were reading the Quran before a sightless hafiz.[1] The hafiz caught hold of a small child and thrashed him mercilessly. The child shrieked. I told my guide that it was an oppression to exact such hard work from small children. He laughed and said : "Apparently it is an oppression but in fact it is affection. To habituate children from the very beginning with hard work is the very essence of wisdom and in their interest and is very much needed to overcome the hardships to be encountered in future life. Nowadays only this thing of courage and toil has remained among the Muslims and it is because of this that some shattered pieces of Islam still remain with them".

I said that last year I had seen in newspaper[1] that four students had been awarded "the turban of proficiency". Is any one of them present here"? "Yes", he said, "there is one; come along with me and I will introduce you to him". He took me to a house where a young man

---

1. That is, Hafiz Namdar Khan, a resident of Bassi, Dist. Muzaffarnagar. In the second year of the establishment of the Dar al-Ulum, when the Quran class was started in 1284/1867. he was appointed its teacher, and, for nearly 55 years. till 1339/1920. he taught this class, and produced a vast circle of hafizes, including several teachers of the Dar al-Ulum.
2. This was the earliest stage of the life of the Dar al-Ulum but it seems from John Palmer's sentence that the conditions and particulars of the Dar al-Ulum were published prominently in the newspapers, which means that even in those incipient days the Dar al-Ulum was deemed to have achieved a central and distinguished position.

was sitting. A thick book was lying before him and ten to twelve students were sitting and reading. Two guns were also lying on one side. I saluted him and he responded with utmost courtesy. I asked him, 'Was the turban of proficiency tied on your head last year"? "It is", he replied, "my teachers' favour". "What's this book"? I asked him "It is", he said, "a technical book in the Arabic language. The manager of a press has sent it for translation. Its remuneration has been settled at Rs. 1000 -. I have been translating it for three months and nearly three-fourth of it is finished. The remaining, if it please Allah, will be completed in a month". "How are these guns here"? I asked. He said : "I am fond of hunting. From seven to ten I teach, from eleven to one I go ahunting and from two to five I translate". I asked : "Why don't you take up some service"? He said : "God gives me Rs 250/- p.m. while I sit at home. Why should I then serve"?[1]

Rising up from here I came to the library. The librarian, welcoming me, showed me the catalogue of books. I was amazed. There was no subject on which a book was not there. He showed me another register. It was a muster-roll for the students and was written in a very neat hand. Out of the 210 students on the roll, 208 were present.

I was about to get up when a young man with an incipient beard came and, having saluted, sat down. I asked him who he was. He said : "I am the vice-chancellor".[2] Then he placed three large registers before me and said : "Please see it; this is the account of income and expenditure for the whole year"

I saw that the account was written date-wise with extreme soundness. From the abstract I learnt that at the end of the last academic year some money had remained in balance after the expenses.

I wished to have a look at the books but the time was short and evening was about to set in. I was obliged to return.

The results of my investigations are that the people of this place are educated, wel-behaved and very gentle: There is no necessary

1. Most probably he was Shaikh al-Hind. He had completed his studies in 1290/1874 and had been appointed as teacher without pay in A.H. 1291. Among those who graduated in A.H. 1290, Shaikh al Hind alone was an inhabitant of Deoband. And he was very found of hunting also. It is regrettable that the book under translation referred to by John Palmer could not be traced.
2. That is, Maulana Rafi al-Din, vice-chancellor of the Dar al-Ulum from 1284/1867 to 1286/1869 and again from 1288/1871 to 1306/1888.

subject which is not taught here. The work that is being done in big colleges at the expense of thousands of rupees is being done here by a Maulavi for forty rupees. There cannot be a better teaching institution than this for the Muslims and I can even go to the extent of saying that it even a non-Muslim takes education here, it will not be without benefit. I had heard about the existence of a school for the blind in England, but here I saw with mine own eyes two blind men prove mathematical figures on their palms in the way it should be! I regret that Sir William Muir is not present today otherwise he would have inspected this madrasah with great zest and eagerness and would have given prizes to the students".[1]

A.H. 1292: SUMMARY OF THE 10-YEAR PARTICULARS

This is the year in which the Dar al-Ulum, having turned the earlier corners, had entered the tenth year of its life. The following summary of the particulars and results of the last ten years have been given in this year's report :—

"Although the account of income and expenditure, from the date of the starting of this madrasah todate, is being written very scrupulously the fullest details and explanation — as such, most of the donors have scrutinised it themselves — and briefly the annual account, mentioned in the remarks-column, are published at the end of every year and there is no amount that may not have been mentioned therein, any donor or well-wisher of the madrasah, if he wishes to do so, can scrutinise the account of the madrasah, for which the humble vice-chancellor feels extremely thankful to him and also requests all the followers of Islam that whenever they happen to come to Deoband they may audit the accounts of this madrasah in detail and datewise and thereby oblige this humble self. Now it came into my humble mind that because some well-wishers of the madrasah who have been inclined towards it recently and do not know the condition of income and expenditure of the madrasah from the start, I give below to inform them two abstracts for ten years from which the total income and expenditure of every kind, right from the start of the madrasah upto the end of A. H. 1292, can be known clearly. The well-wishers of the madrasah may please ponder as to how carefully and economically the fund is spent and with this little expense how great works are accomplished as they should be. And somewhat briefly the account of the results of education is also stated that in the course of these ten years ten students

1. John Palmer's letter included in the report for the year A.H. 1304 entitled "Basharat".

who completed the study of all the (prescribed) arts and sciences were awarded the turbans of proficiency at a general function, and fifteen such students who could not finish the study of one or two books, and, because the world did not vouchsafe them more leisure, they had of necessity to leave the madrasah, were awarded sanads for having acquired the knowledge of the prescribed subjects as though they too were as good as graduates. Thus, in all, 25 students became full-fledged **alims** (divine scholars). The average comes to 2½ per annum. Besides them the number of those who studied more or less and dropped out is beyond compute. Although the result gained so far is very excellent and high class, if it please Allah, much more than this is expected in the future. And this thing also deserves to be mentioned that in this madrasah at present there is no such student who may have entered it with the starting of the madrasah or near about and may still be lingering here. That is, those who entered in the beginning have all become graduates".

CONVOCATION

A usual practice of the Dar al-Ulum in the inception was that whenever a student completed his education, he was tested in a gathering and on his success the turban of proficiency was wrapped around his head at the hands of some great divine. Accordingly, this year, on Friday, 2nd Zilhijja, a big function was held at the Jama Masjid. This function was the first of its kind in the history of the Dar al-Ulum. Every lane and street in Deoband was echoing with the words **Qal Allah** (said Allah) and **Qal al-Rasul** (Said the Prophet); everywhere there was talk of Tafsir and Hadith. An enclosure of bamboos had been constructed for students in the courtyard of the Jama Masjid. The mosque was full of prayers **(namazis)**. After the Friday prayer an effective writing of Maulana Muhammad Qasim Nanautavi (may his secret be sanctified!) was read out by Maulana Muhammad Yaqub Nanautavi in which, stating the reason for the establishment of the Dar al-Ulum, had been said :—

"In this last era, because no sympathiser of Islam remained over the heads of the followers of Islam, this knowledge, particularly from this country, vanished completely; all the provisions of this knowledge were lost. Firstly, the common rich and the poor were in such distress as regards livelihood that they had no leisure to acquire this knowledge; for the rich engrossment in their riches was enough and to the poor the anxiety for a night's bread was painful. Despite all this if someone mustered some courage, there was no fixed abode where there would be the tray as well as the lesson. Hence all the decline that came, came upon this knowledge only".



NAV-DARAH

Then, furthermore, as regards the non-inclusion of the secular sciences in the curriculum, he said :—

"If this thought is a stumbling block that there is no arrangement at all for the profane sciences here, its answer firstly is that there ought to be a treatment of the disease. To take medicine for a disease which is not there is useless. The crack in the wall should be filled in; it is not necessary to fill the kiln. What is it but foolishness to be anxious about the brick that has not fallen down? Of what earthly use are the government schools? If the profane sciences are not taught there, what else is done? Had these schools been less in number than what are required, it would not have mattered. But it is common knowledge that through the government's attention schools have been started even in many villages. To arrange for secular schools in their presence and be negligent towards the religious sciences is not the work of far-seeing wisdom".

Thereafter the turban of proficiency was tied around the heads of the accomplished scholars at the hands of Maulana Ahmed Ali Muhaddith Saharanpuri. There was no end to the joy of the donors and the audience for the right use of their donations; the happy and proud result of their monetary help was before their eyes.

THE FOUNDATION-STONE OF THE FIRST BUILDING OF THE DAR AL-ULUM

After the convocation was over the audience went from the Jama Masjid to that site where the foundation for the building of the Dar al-Ulum was to be laid. The foundation-stone was laid at the hands of Maulana Ahmed Ali Muhaddith Saharanpuri; then one brick each was laid by Maulana Nanautavi, Maulana Gangohi and Maulana Muhammad Mazhar Nanautavi. These names are those which have been mentioned in the report. In a narrative of the **Arwah-e Salasa**[1] two more names are given — of Mianji Munne Shah and Haji Muhammad Abid

Of this occasion there is also well-known another report that when the foundation-stone had been laid, all the people made an invocation in the Divine Court with extreme humility and submissiveness for the survival and progress of the Dar al-Ulum. Hazrat Nanautavi said :—

"In the Realm of Prototypes (**Alam-e Mithal**) the shape of this madrasah is like that of a suspended casserole; as long as it depends on trust and confidence in Allah, this madrasah will keep progressing".

1. **Arwah-e Salasa**, aneedote No. 252.

This incident has been versified by Maulana Fazl al-Rahman Usmani in the following words[1] :—

"Its founder's will is that when some dependable source is arranged for it, this suspended lantern, this lamp of reliance — take it for granted — will become lightless and obscure. Its foundation rests on trust in Allah; if one supporter falls off, another will be born".

Maulana Muhammad Yaqub Nanautavi elicited its chronogram from 'Ashraf-e 'Imarat'[2]. The building was constructed in the course of eight years and at a cost of Rs. 23,000/-, and was named Nav-darah. There are two storeyes in it, each storey having nine doors. It is 26 yds. long and 12 yds.wide. This is the earliest building of the Dar al-Ulum. In construction it is simple and yet imposing. It is stated in the report that "in this building simplicity and strength were given priority. Its plan had been inspired into the hearts from Allah'.[3]

Hazrat Maulana Rafi' al-Din (during whose tenure as vice-chancellor ship this building was erected) saw the Holy Prophet (Allah's peace and blessings be upon him!) in dream that he was saying : "This compound is very small'. Having said so, he himself drew a long and wide sketch with his auspicious staff, implying that the building be built on those markings. So the foundation was dug according to that and construction was started. About the architectural peculiarities of the Nav-darah, it is stated in the report :—

"In its architecture the elegance of Indian and English buildings is present. On its back side there is a nice pond, in the south a lawn and in the north the madrasah-garden; in the middle of the courtyard there is in blossom a small and exquisite orchard within an attractive railing, and around the railing all kinds of multi-coloured flower-plants are standing in flower-pots".[4]

This spot in the Dar al-Ulum is known as Ihata-e Maulsari (the Maul-

1. 'Al-Qasim" ,Dar al-Ulum No., Muharram, A.H. 1347, p. 33.
2. The numerical value of "Ashraf-e 'Imarat" comes to 1293, according to the **Abjad** system. The foundation-stone was laid on 2nd Zil-hijjah but since the year was ending, the construction work started in A.H. 1293, and hence it was called the year of construction. The same year is derived from another chronogrammatic fragment.
3. Report for the year 1301/1883, p. 12.
4. Report of Convocation, A. H. 1301, p. 7, and Report of Prize-distribution function in 1366/1947, mentioned in the **Dar al-Ulum** monthly, dated Ramazan, 1366/1947, pp. 11-12.

sari Compound). That historical well which was built along with the Nav-darah is in the same compound. This well is considered very auspicious; its water is very sweet and cold. Regarding the water of this well, the famous author and divine, Maulana Manazir Ahsan Gilani, has stated his impression as follows :—

"So delicious, so refreshing, so sweet, light, limpid and cold water I had never tasted ere this".[1]

The same Maulana Rafi' al-Din, in another dream, saw that "the well is full of milk and the Holy Prophet (Allah's peace and blessings be on him!) is distributing the milk with a bowl; some people have small vessels, some large, and every man is carrying away his vessel after being filled up with milk". By the smallness and largeness of the vessels was meant, as the Maulana interpreted, "the capacity for knowledge" of each man[2].

A.H. 1293 : THE BEGINNING OF FETWAS

Although no announcement had been made on behalf of the Dar al-Ulum as regards fetwa-giving, its universal centrality and general fame had, from the very beginning, inclined the people to seek fetwas from it in legal (**shara'i**) matters. Accordingly, it appears from the report for this year that legal queries (**istafta**) had begun to pour in abundantly. The Dar al-Ulum, too, considering it an important religious service, had accepted them (for replying).

EXAMINATIONS OF THE AFFILIATED MADRASAHS

The madrasah at Thana Bhavan was given affiliation in A.H. 1291. In the same year three other madrasahs were established at Hazrat Nanautavi's suggestion at Anbatha (district Saharanpur), Muzaffarnagar, and Gulaothi (district Buland Shahar). Since these three madrasahs had also been affiliated to the Dar al-Ulum, the annual examinations of all of them were organised by the Dar al-Ulum by sending its own teachers for conducting the examinations.

---

1. Mau, Manazir Ahsan Gilani's series of articles entitled "hata-e Dar al-Ulum men Beete Huwe Din", in **Dar al-Ulum**, Deoband, monthly,Rabi al-Thani, A.H. 1371, p. 43.
2. Report of Prize-distribution function, 1366/1947, in the **Dar al-Ulum** Deoband, monthly, Ramazan, A.H. 1366/1947, p. 12.

A.H. 1294 : THE STUDENTS' CONTRIBUTION FOR THE WOUNDED TURKISH SOLDIERS

There has been the custom in the Dar al-Ulum from its very inception to give prize-books to the candidates who succeed in the examinations. Last year the students, instead of accepting the prize-books, had decided that the whole cost of these books which amounted approximately to Rs 70/- be sent to Constantinople for the war-wounded Turk soldiers and orphans. Besides this, Rs. 60/- more which the students had collected on their own was sent to Constantinople. This year also the same decision was followed. This event took place during the battle of Pleona which was fought in 1877-78 between Russia and Turkey.

THE ELDERS' PILGRIMAGE JOURNEY

About the end of the year A.H. 1294, Maulana Muhammad Yaqub Nanautavi, principal, Maulana Rafi' al Din, vice-chancellor, and Maulana Mahmud Hasan went on pilgrimage in the company of Hazrat Maulana Muhammad Qasim Nanautavi. During this time the functions of vice-chancellor were discharged by Haji Fazl Haq.

A.H. 1295 : THE ESTABLISHMENT OF THAMARAT AL-TARBIAT

A conspicuous event in the history of the Dar al-Ulum this year is that its graduates, through mutual consultation, established a body named "Thamarat al-Tarbiat" ("The Fruit of Training") with the objective that the scholars who had finished their education in the Dar al-Ulum and were now engaged in different walks of life realise that their alma mater had a great claim on them and therefore they should at least once a year necessarily offer one-fourth of their monthly income to the alma mater. Initially this body consisted of 19 members and its annual offer amounted to Rs. 98—As. 8.

DAR AL-ULUM INSTEAD OF MADRASAH

The Dar al-Ulum, Deoband, in the beginning, was known as Madrasahr-e Islami Arabi, Deoband. **Dar al-Ulum** is a technical term which is applied to that teaching institution where higher education of all the rational and traditional sciences may be imparted and a body of expert teachers may be present to complete the studen's' education. Thus the words "Dar al-Ulum" and "university" are synonymous.[1]

1. The meaning of the word "university" given in the Concise Oxford Dictionary is : "Educational institution designed for instruction or examination or both of students in all or many of the more important branches of learning, conferring degrees in various faculties, and often embodying colleges and similar institutions". The Dar al-Ulum, Deoband, as it was and still is, amply answers this definition. **(Translator)**.

According to this definition this madrasah was a Dar al-Ulum (university) from its very inception, but this word was not used for it so long as the Dar al-Ulum did not complete the proper and necessary course of the religious and the rational sciences for the students. When its branches were established here and there in the country and its education was generally recognised and its centrality began to be acknowledged in academic circles, Maulana Muhammad Yaqub Nanautavi, in his lecture on the occasion of the prize-distribution function held on 1st, Safar, A.H. 1296, said :—

"How may we express thanks to Allah that the 13th year of this madrasah, which is fit to be called a **dar al-ulum** (university,)) ended with safety and well-being? In this short duration unlimited benefit accrued to Islam and the followers of Islam. Uncontrollably one wants to recite the following invocatory verse for it :—

'May you live a thousand years, each year having fifty thousand days' "!

A.H. 1296 : THE STARTING OF EDUCATION IN TIBB (THE UNANI SYSTEM OF MEDICINE)

An appeal had been made the year before to start education in the Unani System of Medicine in the Dar al-Ulum, because, as the appeal had emphasised, it was wanting in this important faculty, although the teaching of this science because of its universal benefits is one of the necessary, rather indispensable, things. It is stated in the report for this year : "Last year we had mentioned the need of the Unani medical education and since then we have been expecting the liberal-minded people to pay attention to this matter but as nothing has transpired so far to implement this scheme, we, trusting in Allah, have now started instruction in Tibb. Accordingly, medical teaching has begun with **Sadidi** and **Sharh-e Asbab**. If the well-wishing gentlemen pay attention to this and to the community's welfare, Allah willing, arrangements will be made in future to train students in the clinical method, the art of surgery and pharmacology".

Although this year, due to various diseases and a general famine, the number of students and the amount of donations were comparatively less, praise be to Allah that the steady feet of the Dar al-Ulum did not stagger.

A.H. 1297 : HAZRAT NANAUTAVI'S DEATH

Hazrat Maulana Muhammad Qasim Nanautavi's sad demise (may Allah illuminate his grave!) was a great calamity for the Dar al-Ulum.

The deep feelings of sorrow and appreciation expressed by the members of the Dar al-Ulum on this shocking occurrence, as mentioned in the report of the Dar al-Ulum for this year, are as under :—

"The completion of the fifteenth and the beginning of the sixteenth year is not so much the cause of happiness as the passing away of its patron and guardian, **Fakhr al-Uluma** ("The Pride of Divine Scholars") Maulana Maulavi Muhammad Qasim (Allah's mercy be on him!) from this mortal world to the immortal realm is the cause of regret and sorrow. Although many such incidents are inscribed on the page of the world, this soul-crushing occurrence too is not such that the world and the people of the world may forget it all at once. His excellent qualities and amiable manners are too manifest, rather clearer than the sun all over the world, to be mentioned here. But the sum and substance thereof is that he remained engaged a lifetime in wishing well for Islam and the followers of Islam and spent his whole life in elevating the Word of Allah. Indeed the passing away of such a high-ranking, enterprising, proficient well-wisher of all the followers of Islam is, in general, a very severe misfortune for the Muslims, particularly for this madrasah, for it was he who was the source of this stream of grace, the spring of this water of life, the manifestation of this world-illuminating sun. Good God! What great efforts and endeavours he devoted to the progress of this institution of goodness (**Khayr**). The truth is that it is the result of his sound effort alone that in this country, India, notwithstanding the decline and debility of Islam and its followers, with vigour and fervour—as it should be—he spread the religious knowledge. What else is it if not an excellent miracle of the late Maulana? However much the madrasah and the people of the madrasah be aggrieved at this sorrowful event, it will still be less. This shocking incident is really such that it should be written in detail, but how long and how far? So it is put down briefly that on Thursday, 4th Jamadi al-Thani[1], A.H. 1297, after the decline of the sun, this godly divine died of asthama; aged 49; at Deoband.

1. In the report for the year A.H. 1297, the date of death is 4th Jamadi al-Thani and the day is Thursday. Maulana Hakim Mansoor Ali Khan, a well-guided disciple of the late Maulana, who was present at Deoband at the time of death, has also written the same date in his book **Mazhab-e Mansoor** (vol. ii, pp. 179 & 198). But this is not correct. The month of death is Jamadi al-Ula. Accordingly, Maulana Muhammad Yaqub Nanautavi, in his **Sawanh-e Qasimi**, has mentioned 4th Jamadi al-Ula, though he too has written Thursday as the day of death, as mentioned in the said report. A calligraphic chronogrammatic fragment on his death from the pen of Maulana Fazl al-Rahman is hanging in the vice-chancellor's office. It also shows the same date—Thursday, 4th Jamadi al-Thani. So to say, at two places the month is Jamadi al-Thani and at two places it is Jamadi al-Ula. All these four are contemporary sources and

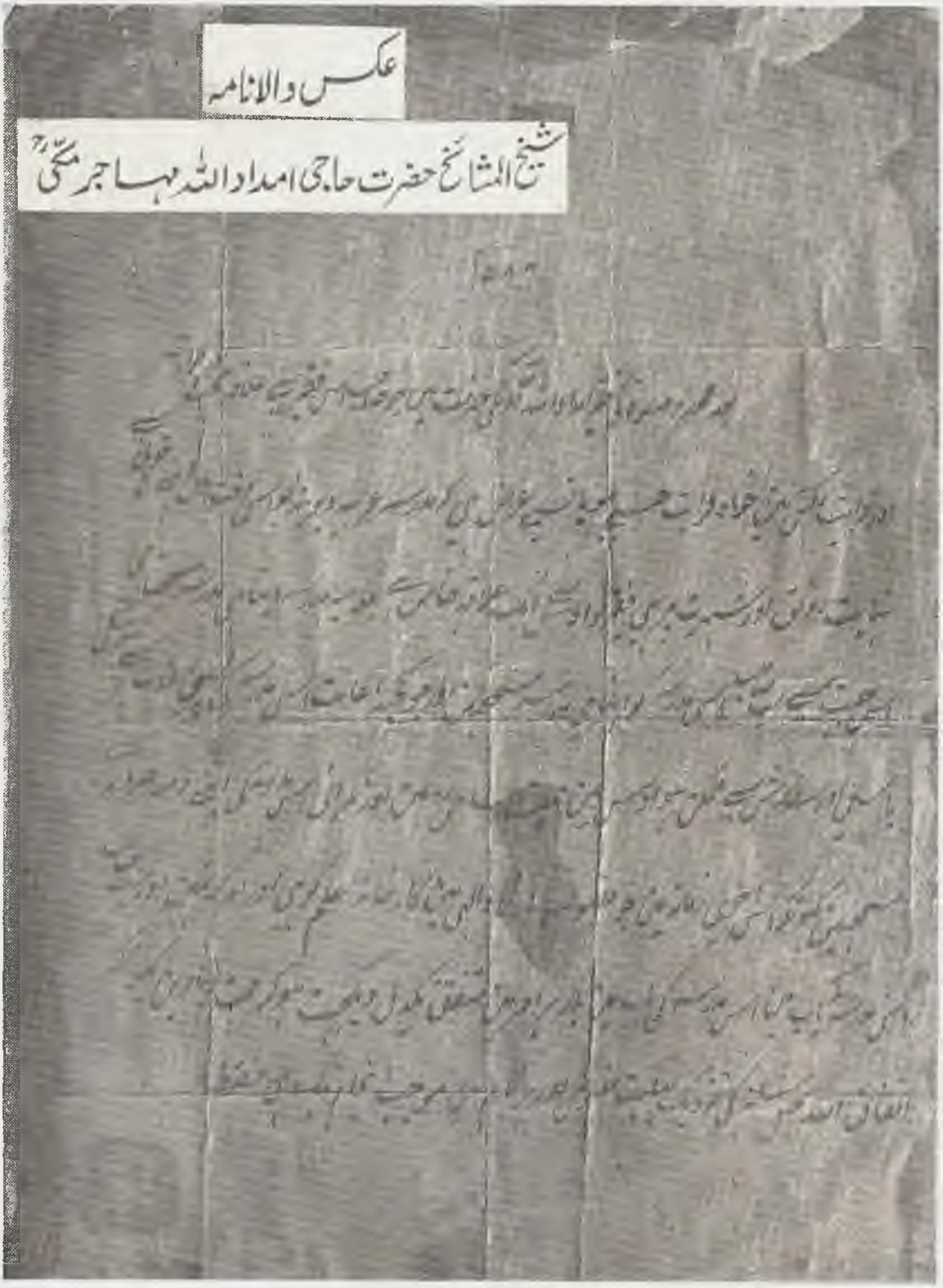


PHOTO COPY OF THE LETTER OF
SHAIKH AL-MASH'IKH HAZRAT HAJI IMDAD ALLAH
MAHAJIR-E MAKKI.

The kind of distress that befell the madrasah and the people of the madrasah now had never befallen them before. Although many a chronogram was composed on this sad event, a fragment which is extremely apposite to it, composed by Maulavi Fazl al-Rahman, Deputy Inspector of Schools, Bijnore, is as under :—

"Such is the sorrow caused by the passing away of the Qasim of the assembly of guidance that every heart (lit., interior) is sipping the draught of grief. Such is this sorrow that thereby the cup of the assembly of spiritual knowledge is inverted like the cask of the sky. Not only is the earth pallid due to this grief; the attire of the sky too is bluish in this mourning. Out of anguish wrote Fazl this year of death : "Wafat-e Sarwar-e Alam ka yeh namoona hai" (i.e., this is a specimen of the death of the Chief of the World" — the Holy Prophet). (The numerical value of the Urdu letters in the last half-verse given above totals up to 1297, i.e. A.H. 1297).

HAZRAT GANGOHI'S PATRONAGE

After Hazrat Nanautavi's demise (may his secret be sanctified!), the members of the Majlis-e Shura proposed Hazrat Maulana Rasheed Ahmed Gangohi to be the patron of the Dar al-Ulum from A.H. 1297. It needs no mention that Hazrat Gangohi was Hazrat Nanautavi's school-fellow and colleague. Both of them covered the educational stages at the same place, both had had the honour of being the pupils of Shah Abd al-Ghani Mujaddidi Dehelvi in Hadith and both had achieved the most distingui-

---

(Foot-note continued)

the latter writers have followed them only.

The variance is in the fixation of the month only; otherwise, all are unanimous as regards 4th as the date and Thursday as the day of death. According to almanac and chronology, the 4th of Jamadi al-Ula comes out as the date on Thursday. Thursday does not correspond with Jamadi al-Thani. According to a narrative in **Sawanh-e Qasimi**, Hazrat Nanautavi's death preceded that of Maulana Ahmed Ali Muhaddith's by two days. The date of the latter is Saturday, 6th Jamadi al-Ula (**Tarikh-e Mazahir-e Ulum**, p. 41). Hence also this month ought to be Jamadi al-Ula and not Jamadi al-Thani.

Besides this, the late Sir Sayyid, in his condolatory article published in **Aligarh Institute Gazette**, dated Saturday, April 24, 1880, has written Hazrat Nanautavi's date of demise as April 15, 1880 (vide p. 467 of the said **Gazette**). This also corresponds with Thursday, 4th Jamadi al-Ula. That is to say, the correct month of death is the same which is mentioned in **Sawanh-e Qasimi** and in Maulana Fazl al-Rahman's chronogrammatic fragment on Hazrat Nanautavi's death. Apparently, therefore, there has occurred negligence in recording Jamadi al-Thani as the month of death both in the Report of A.H. 1297 and **Mazhab-e Mansoor**. (S. M. Rizvi).

shed position amongst those who had received khilafat (spiritual succession) from the Shaikh al-Masha'ikh Haji Imdad Allah Mahajir-e Makki (Emigrant to Mecca). The Shaikh himself was proud of these two disciples. It is stated in the **Report** that "Hazrat Maulana Gangohi is like Hazrat Nanautavi and has always been helping the Dar al-Ulum externally and spiritually. Allah Most High has bestowed upon the Dar al-Ulum a change for the better. A great hope is entertained from this that, Allah willing, no disorder shall appear in the affairs of the Dar al-Ulum". Accordingly, the hope that was entertained from Hazrat Gangohi, as the history of the Dar al-Ulum is a witness thereof, was amply fulfilled.

THE SHAIKH AL-MASHA'IKH'S INSTRUCTION

It is stated in the instruction that the Shaikh of Arabia and non-Arabia, Haji Imdad Allah Mahajir-e Makki had given to his disciples on the demise of Hazrat Nanautavi that 'in this era the popularity an institution of knowledge enjoys in the Divine Court is not had by any other thing". The text of the letter of instruction is as under :—

> "After divine praise and salutations to the Prophet, this fakir, Imdad Allah, (may Allah forgive him!), submits to those gentlemen who cherish connection of love, discipleship and kinship, whether such kinship is umbilical or paternal, with this fakir that this fakir has had a special connection with the Arabic Madrasah of Deoband which, due to its excellence, is at present very prosperous and famous; rather he considers this madrasah to be his own. So all the gentlemen too should consider this madrasah to be their own and whatever help they can render to it personally or possibly through effort and recommendation, they should always attempt it and deem supervision of it as their own responsibility, because in this last era the popularity that an institution of knowledge enjoys in the Divine Court is not had by any other thing. And all the persons, in respect of this madrasah, rather, in every matter, should show liberality by being concurrent, unanimous and single-hearted, because unity is very popular in the eyes of Allah (great is His glory!) and is conducive to a good result in every affair[1]. Finis.

A.H 1298—1299 : CONVOCATION FOR AWARDING PRIZES & TURBANS

For the last two, three years the usual annual convocation could not be held, but this year it was held on a large scale in the month

1. This precious writing of the Haji Sahib has been preserved in the Dar al-Ulum, Deoband.

Shawwal. Besides those from the environs of Deoband, the ulema, the rich and the common people from distant places attended this function in large numbers. The number of guests coming from outside was, more or less, around 1200. The arrangement for their dining had been made by the towns, people. One peculiarity of this function was that instead of the Jama Masjid where such functions were being held so far, it was held in the campus of the Dar al-Ulum itself. There were 14 candidates who deserved conferrment of the sanad and the turban, but out of them only 7 were present. Hazrat Gangohi, with his own auspicious hands, wrapped the turbans around their heads. Maulana Muhammad Yaqub Nanautavi, detailing the necessity of religious schools and the popularity of the Dar al-Ulum in his convocation speech, said :—

"By the vanishing of knowledge in the period is meant the knowledge of religion and not any other kind of knowledge. Such causes had combined in this era that the extinguishing of this lamp had become most probable. As such, theological sciences, beliefs, jurisprudence, Hadith, Tafsir (Quranic exegesis) and their supporting disciplines like etymology and syntax, rhetorics, literature and principles of jurisprudence — how they all got obliterated! And the rational sciences like scholastic theology, logic, mathematics, astronomy — to what a pitiable condition they have been reduced! Every Muslim is aware of it how much necessary are the religious sciences. The soundness of beliefs, the equipment for ritual purification **(taharat)**, the method of prayer, the manner of paying the surplus-wealth tax **(zakat)**, the discharging of the fasts of Ramazan, the per formance of the components and rites of pilgrimage **(hajj)**, the commandments regarding matrimony and divorce, the distribution of inheritance, the goodness and badness of dealings — how can all these be known without having religious knowledge? Although translations have been made of all sorts of books, it is obvious that the religious propositions (masa'il) cannot be understood fully without the help of a teacher. At such a crucial time the ocean of Divine Mercy came to surge and Divine Grace came to help, making a provision for knowledge to survive a while, wherefore this near-dying lamp got a new lease of life and the divine manner of mercy, with the support of a straw, helped correct the breathing of the drowning man; i.e., inspired some of his favourite slaves with the enterprise to lay the foundation of this madrasah and through their effort provided that which was till then unimaginable. The Madrasah at Saharanpur too was established about the ,same time and then madrasahs came up at many places and, if it please Allah, will come up still, and their benefit will continue to accrue to the people of the world. But this madrasah has had such honour of being the first, the precursor and the pioneer,

that this divine boon we must in nowise forget, and however much Deoband takes pride on this precedence, it is fit and proper. And how far and wide the good name of this town reached! Then there began to flock the seekers of knowledge. Had there been capacity and if arrangements could be made for boarding, lodging and dressing of the incoming students, it seems that there would have been no less than a thousand to fifteen hundred students. But of necessity the students coming for admission have to be told that there is no more room here. Even now nearly two hundred and fifty students are on the roll in this madrasah. And the condition of many a student is such that two and three have to content themselves with the food of one person, and some are staying here with mere trust in Allah, mustering courage to put up with starving, just to pursue their studies May Allah Most High bestow upon them the fruit of their lofty spirit[1]"!

THE HINDU HELPERS OF THE DAR AL-ULUM

As regards co-operation with and donations for the Dar al-Ulum, it has been the practice from the very inception to accept donations from all sorts of people, irrespective of their religion and community. The very first clause of the constitution of the Dar al-Ulum for donation is as follows :—

> "There is no fixed quantity of donation nor any peculiarity of religion and community".

Accordingly, the names of Hindus and other non-Muslim donors are mentioned at several places in the reports, and this practice continues to date. Besides this, in the initial years of the Dar al-Ulum, Hindu children were also seen along with the Muslim children in the classes for Persian and mathematics. The education of the Hindu children continued in the Dar al-Ulum for a pretty long time. However, when the British government made certificates of government schools necessary for government jobs, the Hindu children, like the Muslim, desiring to join government services, got inclined towards the government schools.

Besides the cash donations, in the procurement of books also, the part of the non-Muslims, particularly the Hindus, has been great. In this connection the name of the late Munshi Nawal Kishore, proprietor of the famous Nawal Kishore Press of Lucknow, ranks very high in the

1. Report of the function for prize-distribution, A.H. 1298, pp. 11-12.

history of the Dar al-Ulum. As long as he was alive, he necessarily continued to gift copies of the publications of his press to the Dar al-Ulum. It has been mentioned in the foregone, in the report of A.H. 1287.

In 1299/1881, the English registrar of the Punjab University, Dr G. W. Letter, also sent nearly two dozen books of different arts and sciences for the library.

A.H. 1300-1301 : THE REWARDS OF THE DAR AL-ULUM AND SUMMARY OF ITS 18-YEAR EFFECTS

Mentioning the rewards and effects of the Dar al-Ulum and appealing to and drawing the attention of the charitable people and lovers of knowledge for enhancing their help and support it has been stated in the proceedings of A.H. 1300 as follows :—

"Whatever hopes for delicious fruits were being entertained from this green, fresh tree, have been and are being fulfilled for the Muslims. The diligence and heart-felt sincerity of the teachers of this place has drawn a whole world of students to this madrasah: they keep coming from far off places in India to acquire religious knowledge. Many a poor but sincere Muslim devoted his spirits in supporting and helping it and gave aid, as per his capacity, in cash and in the form of books and food and clothes and took care of the outside students. May Allah bestow upon them good reward! But since the gate of knowledge is very wide and this great desert is very vast, it is as yet its first day as regards equipment for education. As long as the affluent Muslims do not pay heed towards it and do not supply full equipment, its development as it ought to be is not possible".

In A.H. 1301, the 4th convocation was held as usual on a grand scale. Two to two and a half thousand outsiders attended it. Arrangement for dining them was made by the local residents. Maulana Muhammad Yaqub Nanautavi stated the details of the performance of the Dar al-Ulum during the last 18 years and also its rewards. It is stated in the proceedings :—

"Despite distress and destitution, the students made such progress in learning that the madrasahs of Delhi were recalled to memory; and the sense of obedience and the good deeds of these dutiful young men and culture of these adolescents appeared in such a way that the madrasah became the specimen of a hospice (khanqah). And why should it not be so? This is the very sign of Allah's work that the effect be proportio-

nately greater than the cause and growth and development be much more than the size of the seed; this is what is called **baraka** (prosperity, blessing) and Allah's work is such only.

"This is the nineteenth year of this young plant. In the last 18 years thousands of Allah's bondmen received benefit more or less and departed to pursue their goals. Thrice this convocation has been held earlier. The first of these took place in A.H. 1290, seven years after the inauguration, in which five maulavis were awarded the 'turban'; the second in A.H. 1292, in which also five maulavis received the turban; and the third in A.H. 1296, in which seven students were conferred turbans. Now, in A.H. 1301, eleven accomplished scholars worthy of being conferred turbans are present and it is for this ceremony of conferment of turbans that you, gentlemen, have been given the trouble to come here. In these eighteen years seventeen maulavis earlier and eleven this time total up to twenty-eight, and it also deserves to be mentioned that every time some accomplished maulavis who graduated from here and were worthy of this honour could not attend the convocations simply because they had returned to their distant native-places. If their number too is reckoned, it is not less than the said figure. Now this matter is worth consideration: eighteen years and fifty-six accomplished maulavis! It is an achievement.

"Fifty hafizes were prepared by the end of A.H. 1300. Similarly, many students acquired very good ability from the Persian classes. Although this number, in proportion to this madrasah is quite big, in proportion to India it is not even equal to mite in the cheese (lit., salt in flour). Though many madrasahs have been established with donations and this system of benefit is current in them, still there are whole districts and entire provinces which are devoid of religious knowledge[1]".

ESTABLISHMENT OF THE TIBBIA DEPARTMENT

For the last few years the problem of establishing a department of Tibb (Unani System of Medicine) in the Dar al-Ulum was under consideration Though the teaching of Tibb had been started in A.H. 1296, there was no separate arrangement for it. So, in A.H. 1301, the Department of Tibb was established as per the following resolution of the Majlis-e Shura :—

"The proposition for appointing a teacher for imparting education in Tibb has been under consideration for a pretty long time and has been,

1. Proceedings of Convocation, A.H. 1301, pp. 11-12.

as such, mentioned several times in the proceedings. The students too are desirous of pursuing this education in Tibb. Maulana Muhammad Yaqub's opinion is that a physician **tabib** (hakim) should be appointed exclusively for this purpose. So it seems better that this department should be established. It shall be incumbent upon the physician that, besides the quantam of teaching-work, he, in his off-time, discharges the service of treating the ailing students".

A.H. 1302: MAULANA MOHAMMAD YAQUB NANAUTAVI'S DEATH

Hazrat Maulana Muhammad Yaqub Nanautavi was the first Shaikh al-Hadith (Professor of Hadith) in the Dar al-Ulum. At that time this post was known as the post of the head-master. In A.H. 1283, which is the first year of the existence of the Dar al-Ulum, he came to Deoband. His knowledge and learning have contributed a lot to the fame and glory of the Dar al-Ulum. The ardour and feeling of attachment he had had for the Dar al-Ulum can be assessed to some extent from the excerpts of his speeches which have been quoted in the proceedings of the past years. As Shaikh al-Hadith he served the Dar al-Ulum for nearly eighteen years. During this period 77 students graduated from the Dar al-Ulum, including such brilliant savants, scholars and luminaries as Hazrat Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Hazrat Maulana Ahmed Hasan Amrohi, Hazrat Maulana Fakhr al-Hasan Gangohi, Hazrat Maulana Khalil Ahmed Anbathvi, Hazrat Maulana Ashraf Ali Thanvi, Hazrat Maulana Mufti Aziz al-Rahman Deobandi, Hazrat Maulana Hafiz Muhammad Ahmed Nanautavi, Hazrat Maulana Habib al-Rahman Usmani, Hazrat Maulana Raheem Allah Bijnori, etc.

The Maulana, a few days before his death, went to Nanauta and on 3rd Rabi al-Awwal, A.H 1302, died of paralysis. "Unto Allah we belong and unto Him is the retreat[1]"!

A.H. 1303 : EDUCATIONAL STATISTICS

The summary of the results till this time, i.e., 21 years from the date of establishment is given in the proceedings of this year. In this period 141 students have completed or are near completion of their studies. The students who read something during the course of studies and then went away are besides the above-mentioned number; such drop-outs' number could not be computed. 64 students have attained the good fortune of memorising the Holy Quran; the students who have only read the Quran are besides them. A list of all these students has been given in

1. For details, vide Ch. v.

the proceedings but for fear of prolixity it could not be given here. It is regrettable that there is no mention in the proceedings of those students who have derived benefit from and passed in the Persian and mathematics classes. It is obvious that the number of those who took advantage of these classes must also be considerable.

A.H. 1304-05 : THE ESTABLISHMENT OF A HELPING SOCIETY IN HYDERABAD (ANDHRA PRADESH)

This is the 22nd year of the existence of the Dar al-Ulum. Within this short time the gamut of its grace, having crossed the borders of India, had reached as far as Bukhara and Samarqand and students used to be drawn to it from such distant lands. The students of these places are seen mentioned here and there in the reports of the past years. Thus the circle of its sympathisers and helpers had widened. Accordingly, the citizens of Hyderabad (Deccan) established a society there under the name "Mo'een al-Islam" to help the Dar al-Ulum. The detailed proceedings of this society are given in this year's report, in which the importance of religious education has been described in a very fervent manner and, appealing at the end to the communal sense of honour, a sketch of the donors to the Dar al-Ulum has been drawn in a very effective style. Some of its sentences are as follows :—

> "You will be amazed when you hear what type of zealous persons give donations to it and in what quantity they give it. There is a widow who operates a flour hand-mill; she contributes only half an anna (the current 3 naya paise) in the whole year. There is the son of a poor iron-smith; he pays only one anna in the year; and a carpenter who offers only two annas for Allah's sake. There is one spirited man who brings a few pices (paise) only on the fulfilment of his vow, thinking that it would defray at least the expense of oil and wick. A bondman of Allah offers a few books for the students. In fine, whatever one can, one makes an endeavour with either a little money or some physical exertion or through one's pen for the development of the madrasah, and wishes from the bottom of one's heart that somehow this lamp of guidance remain alight".

The movement the Anjuman-e Mo'een al-Islam had started in Hyderabad for helping the Dar al-Ulum thrived much in the later years and continued for a long time.

FINANCIAL HELP FROM THE HYDERABAD STATE

A movement for helping the Dar al-Ulum had started last year in Hyderabad under the auspices of the Anjuman-e Mo'een al-Islam. In A.H. 1305, the prime-minister of the Hyderabad State, Nawab Sir Asman Jah, sanctioned on behalf of the Asafyan government, a perpetual grant of Rs. 100/- p.m. In issuing this help from Hyderabad the effort the late Nawab Waqar al-Mulk Maulavi Mushtaq Husain had made has been mentioned and thanked in the report in a very forceful manner.[1] This grant or donation from Hyderabad was augmented from time to time and through the efforts of Maulana Hafiz Muhammad Ahmed this sum gradually reached the figure of Rs. 1,000/- p.m. At that time a separate amount of Rs. 3,000/- was also given by the Asafyah government under the head of construction. This chain of donations continued non-stop till the merger of the Hyderabad State.

It would be very unjust not to acknowledge here that in the first half of the 20th century the various acts of educational patronage of and lavish expenses on academic matters by the Asafyah state had revived the memory of the kings and nobles of the past era of Islamic history. In this period the academic achievements made by the Asafyah state always deserve to be written in letters of gold on the pages of history.

MAULANA RAFI' AL-DIN'S JOURNEY FOR PILGRIMAGE

Maulana Rafi' al-Din who had been vice-chancellor for more or less twenty years went for pilgrimage in A.H. 1306. This journey was undertaken with the motive of emigration. Accordingly, living in the illuminated Madina for two years, he passed away there in A.H. 1308. The members of the Shura requested Haji Muhammad Abid to take up the responsibilities of vice-chancellorship. As mentioned in the foregone, Haji Sahib was a member of the Majlis-e Shura from the very inception and had served as vice-chancellor twice in A.H. 1283 and A.H. 1286-7.

A.H. 1307-08 : SHAIKH AL-HIND AS DEAN

It has already been mentioned at the time of the establishment of the Dar al-Ulum that when it was inaugurated, the first-ever student was Shaikh al-Hind Maulana Mahmud Hasan (Allah's mercy be on him!). In A. H. 1290 he completed his education and the very next year he was appointed as a teacher. Thereafter, in A.H. 1308, when Maulana Sayyid Ahmed Dehelvi resigned, the Shaikh al-Hind was assigned deanship.

1. Rudad, A.H. 1306, p. 90.

A.H. 1309-10 : PRO-VICE-CHANCELLOR

Concerning the educational results it is stated in the report for A.H 1309 that in the course of 27 years, 234 **alims** (divine doctors) and 81 hafizes have graduated

In A.H. 1310, due to the heavy preoccupations of Haji Muhammad Abid and many demands on his time, a change had to be made in the vice-chancellor ship. It is stated in the report : "Since Haji Muhammad Abid (may his lofty shadow be extended!), due to the thronging of Allah's creatures who present themselves in his auspicious presence in droves to seek his invocation for the solution of their difficulties and the healing of their ailments, and his celebrated self, by virtue of his affection for all and amiable manners, does not like to let any one go disappointed, does not get so much leisure as to devote more of it to administrative affairs, his lauded self considered it fit to entrust this work to Haji Fazl Haq and himself supervise the latter's work. The members of the Shura, with a view to mitigate his inconveniences, acknowledged this and hence it was decided unanimously by them that Haji Fazl Haq be appointed pro- vice-chancellor.

THE ESTABLISHMENT OF DAR AL-IFTA

As regards the establishment of the Dar al-Ifta, it is stated : "Due to the fame of the madrasah, legal queries (**istafta**) come to it abundantly from far off places and the teachers do not have so much off-time as to write the replies thereof without harm to their teaching-work. A great object in teaching religious sciences is also this that the common Muslims may know the legal propositions (**masa'il-e shara'i**) and there may be facility in ascertaining the truth; hence, with a view to expendiency, it was decided that Maulavi Aziz al-Rahman, pro-vice-chancellor, be appointed for the **ifta** service so that the common Muslims may have no difficulty in obtaining fetwas".

A.H 1311 : THE GRADUATES OF THE DAR AL-ULUM IN THE SEMINARIES OF THE COUNTRY

As yet only a quarter of a century had passed over the establishment of the Dar al-Ulum when its accomplished scholars began to be seen gracing the masnads of teaching everywhere in the seminaries of the sub-continent. It is stated in the report for the year A.H. 1311 : "The accomplished scholars of this madrasah are holding posts of teachers in most of the Islamic madrasahs (in the country). Praise be to Allah that this mad-

rasah always remained exalted due to the goodness of its education, efficient management, strength of students and the excellence of its teachers. The magistral staff of this madrasah, thank Allah, are superior and accomplished in all the rational and traditional sciences and perform their work with sincerity and for the sake of Allah, like their great teachers— the pious founders and developers of this madrasah—; and notwithstanding the fact that they are invited to other places on higher salaries, they, being content with their meagre salaries here, are active with their heart and soul in making efforts and in teaching the students. How much benefit of this madrasah of Deoband reached the world and how its light drew out a whole world from the darkness of ignorance and set it on the right path is not hidden from anyone. In this short duration its fame reached from east to west and the ulema who benefitted from it are engaged everywhere in guiding the people. This obligation of the madrasah is not such that one might forget it or acquit oneself off from the burden of indebtedness to it.

A.H. 1312-13 : CHANGE IN VICE-CHANCELLORSHIP

In the previous year, due to Haji Muhammad Abid's preoccupations, Haji Fazl Haq had been appointed vice-chancellor in his place but just after one year he tendered his resignation. So, in his place, Maulana Muhammad Munir Nanautavi was made vice-chancellor but hardly had one year passed when he too resigned. Hence it became necessary that such a personality be chosen for this post who, besides having the quality of perserevance may also be experienced, learned and capable of vice-chancellorship so that not only he may maintain the traditions of the earlier period of the Dar al-Ulum but also infuse in them a fresh spirit through his practical and academic abilities. All such qualities were amply present in the person of Maulana Hafiz Muhammad Ahmed, son of Maulana Muhammad Qasim Nanautavi. So Maulana Gangohi selected him for this post. The details of how well-suited and useful for the Dar al-Ulum this selection was will come at the appropriate place.

HAZRAT GANGOHI'S ARRIVAL

In the past few years the changes that had taken place in the vice-chancellorship every now and then had created disorder in the organisation of the Dar al-Ulum. Maulana Gangohi who was the patron of the Dar al-Ulum then came to Deoband and stayed a week. The particulars as mentioned in the report during his stay are as follows :—

"As many Muslims and supporters of the madrasah were awaiting Maulana Gangohi's arrival since long, the ulema, the virtuous and other

dignified Muslims came in hordes from the surrounding places and Delhi, Moradabad, Meerut, Muzaffarnagar, Saharanpur, etc. Nawab Mahmud Ali Khan, Ra'ees-e Chhattari (Aligarh) had brought Shaikh Basharat Ali, the administrator of his estate, along with himself. In short, a wonderful, blessed and dignified multitude of Muslims had gathered. The Nawab inquired thoroughly into the internal and external affairs of the madrasah and scrutinised all the accounts, official documents, library, etc., personally as well as through Shaikh Basharat Ali; and inspected the holdings of the treasury also with close attention and penetration. Thank Allah that he found every thing in order in every way.

"Thereafter the Maulana turned his attention to the administration of the madrasah and as per unanimity of opinions inducted into the Consultative Council six persons who in respect of knowledge and wisdom, outward dignity and academic and administrative capacity are distinguished. These respectable names are as under :—

"Maulavi Mir Ahmed Hasan Amrohi, First Teacher, Madrasah-e Islamiyyah, Amroha; Nawab Maulavi Muhi al-Din Khan Moradabadi, Rector, Madrasah-e Islamiyyah, Moradabad; Maulavi Abd al-Haq Pur Qazwi, Vakil-e Riyasat-e Ratlam; Maulavi Shah Mazhar Hasan Gangohi Quddusi; Hakim Muhammad Isma'il Gangohi alias Hakim Ajmeri, residing at Bombay; Shah Sa'eed Ahmed Anbathvi, Tutor to the heir-apparent of Maler Kotla state. Moreover, the vice-chancellor and dean of the Dar al-Ulum too were included as ex-officio members".

THE EFFORTS OF HYDERABAD FOR THE CONSTRUCTION OF A STUDENTS' HOSTEL

The sympathisers of the Dar al-Ulum in Hyderabad showed great enthusiasm for the purpose of constructing rooms in the Dar al-Ulum for outside students. Maulavi Shaukat Husain, assistant subedar of Warangal, was the moving spirit of this movement. At the Dar al-Ulum's appeal he collected, through his own efforts, a fund of seven thousand rupees and remitted it for the construction of the rooms. His good self at that time had written a long article in the Aligarh Institute Gazette in which he had shown in a very effective manner why help to the Dar al-Ulum was necessary. An excerpt of this article is given below. It is known from this what kind of thoughts regarding the Dar al-Ulum were found in the country then. He writes :—

"The debatable point now is whether from this fund that will be collected, some new foundation of a madrasah should be raised separate-

ly or a building should be added on an already well-established foundation. But as far as it is pondered, our opinion is that rather than a new foundation why an already built foundation should not be taken possession of; otherwise the consequence of cliquishness will be the same as it always has been and which has razed the communal mansion to the ground. Then, it is not known when the quantity of the capital would reach that stage that we might work out our own plan as per our wish, and there is no knowing what is to happen till tomorrow. The community's apathy and the difficulties of fund-collection too are too well-known. So, indeed, the means of achieving our object, as far as it is, are found in this that as by and by the sum is realised, it may be invested on a well-established madrasah so that at present that very madrasah, growing every moment in glory and progress, may become the source of honour and pride for the community. Then that one madrasah is that of Deoband which we have chosen for this our attention. We cast a glance over the existing religious madrasahs in the different parts of India but found this madrasah of Deoband only to be such that can be called very much of a boon, and for the last 30-32 years it has been making progress on its own little by little from day to day, and from the point of view of its age, steadiness and usefulness, if there is any amongst all the religious schools in India worthy of being called the premier institution, it is this only. From the royal treasury of His Exalted Highness also it is this madrasah which is being granted twelve hundred rupees per annum since the time of the ministership of Sir Asman Jah Bahadur.

"In short, for a long time, despite an unconstant and trifling revenue, this madrasah continues in somewhat developed condition; and it is no doubt the effect of some granted invocation that by now the madrasah has built a small building also by itself. Something of a library has also been built up and, as far as possible, it does not let the students starve, and produces every year hafizes, moulavis and scholars—of whatever quality they may be.

"In sum, at present in India this is the only madrasah, which, vis-a-vis other madrasahs, is distinct in every aspect and seems to deserve the benefit of our efforts and support and also has the ability to benefit in return[1]".

A.H. 1316 to 1318 : THE CONSTRUCTION OF THE STUDENTS' HOSTEL

The appeal that had been made during the previous years proved to be fruitful. Nawab Shah Jehan Begum, the ruler of Bhopal, donated a

1. **Aligarh Institute Gazette,** dated Sept. 18, 1897, p. 8.

pretty big amount for the construction of the students' hostel. The details of constructions given in the report are that many rooms for students have been constructed in a separate compound, adjacent to the madrasah and have been named Dar al-Talaba ("Student's Hostel"). Besides this, the buildings for office, guest-house, etc., have been completed above the big gate and around it at an expense of twelve thousand rupees. To celebrate this joyous occasion, sweets were distributed to the mason and the labourers. Addressing the audience on this occasion, Maulana Zulfiqar Ali, a member of the Majlis-e Shura, said :—

"This is an occasion of great joy and thanksgiving for us that even as this village attained, through sheer divine support, the honour of being the centre for teaching the religious sciences, we also received the pleasure that such a grand, stylish and strong building, without the help of a plan and estimate, has been completed at the hands of a local architect (mason) and seeing which even great educated men and experienced engineers approve it and express satisfaction.

A.H. 1319 : THE COLLECTION OF BOOKS FOR THE LIBRARY

As stated earlier, the library of the Dar al-Ulum had already begun in A.H. 1283 and books were being added to it from time to time Initially, the beginning was made with text-books and their relevant commentaries; then, besides text-books, general books were also being procured. It appears from the report of A.H. 1319 that till this year a sufficient number of books on various arts and sciences had been collected. As such, it is stated in the report: "By Allah's favour such a stock of text-books and non-textual books has been collected in the madrasah that it is sufficient for the needs of the madrasah in every way; i.e., whatever may be the number of students in a class, all of them can get books for the whole academic period. Necessary books of every subject with commentaries and scholia (**hawashi**) are available. Some rare books have also been collected Collectively, it is a very grand library[1] however, there still remain many stages in completing the wide and limitless stock of Islamic writings If this library is completed, it will be a grand memorial to the Muslims' enterprises and generosities lasting till the Day of Doom. Maulavi Abid Husain, Honorary Magistrate, Jaunpur, deserves to be thanked for he has donated his precious library full of rare books to the Dar al-Ulum".

In this year, Nawab Sultan Jehan Begum, ruler of Bhopal, due to her love for knowledge, fixed a donation of three hundred rupees per

1. Rudad-e Majlis-e Shura, A.H. 1318, pp. 149-150.

annum for the Dar al-Ulum. The Bhopal State has been the owner of special fame and glory in the past for its patronisation of learning. In later years the amount of donation from Bhopal reached two and a half thousand rupees yearly and continued till the merger of the state.

HAZRAT THANVI'S AND HAZRAT RAIPURI'S MEMBERSHIP OF THE MAJLIS-E SHURA

In A.H. 1320, Hakim al-Ummat Maulana Ashraf Ali Thanvi and Hazrat Abd al-Raheem Raipuri were made members of the Majlis-e Shura.

A.H. 1321 : THE STARTING OF THE DEPARTMENT OF CANTILLATION (TAJVID)

For quite some time there had been a proposal for starting the teaching of cantillation (**tajvid**) and orthoepy (**qir'at**) in the Dar al- Ulum and efforts had been made in this regard several times but for want of revenue under this head success could not be met with in starting it. This year, on the one hand, the Majlis-e Shura, trusting in Allah, approved the proposal for starting this department and, on the other, Allah Most High mysteriously made this provision that Qazi Aleem al-Din, a noble man of Shamli, made an endowment of his property, the monthly income of which was Rs 50/-, to the Dar al-Ulum, specifying this income to be used exclusively for teaching cantillation and orthoepy. Qari Abd al-Waheed Khan Allahabadi, a distinguished disciple of Qari Abd al- Rahman Makki, was appointed in this department for teaching orthoepy.

This is a wonderful co-incidence that even as the inauguration of the Dar al-Ulum had taken place with one teacher and one pupil, the department of tajvid too started with one teacher and one pupil. This pupil who was the first to read the Holy Quran with tajvid (cantillation) in the milieu of the Dar al-Ulum was none other than the one who became the most famous qari and divine of the period and is today known to the Islamic world as Hakim al-Islam Maulana Qari Muhammad Tayyib, vice-chancellor, Dar al-Ulum, Deoband.

The gamut of grace of Qari Abd al-Waheed Khan's teaching is very wide. The teaching of cantillation has been compulsory in the Dar al-Ulum for a long time and hence there is none amongst the scholars of the Dar al-Ulum who may have remained deprived of this exquisite art and may not have benefitted from Qari Abd al-Waheed or his trained and seasoned disciples.

PROPOSAL FOR THE TEACHING OF ENGLISH

In the report for this year one suggestion was made on behalf of the Dar al-Ulum that"such students who might have passed the entrance examination (of an English High School) and wished to take admission in the Dar al-Ulum be given scholarship of ten or fifteen rupees per month; similarly, there was need of fixing stipends for those students too who, after finishing their courses in the Dar al-Ulum, wished to acquire English education". The words of the report are : "In both these cases there are many advantages for the Muslims". But alas! there being no donations for this head, this vision could not be put into practice.

A.H. 1322 : THE VISIT OF THE GOVERNOR OF U.P.

Sir James D. Latouche, governor of U.P., came in A.H. 1322 to see the Dar al-Ulum. He saw the various buildings, classes and library and liked the library most. He asked to take out the hand-written copies of the Quran and saw them; talked with the teachers and students, asked about their native-places and inquired about their aim and object in seeking knowledge. The students said that their ideal was the revival of religion and service to the country and the community. From foreign students he inquired the reason of their coming from such distant lands. They said that it was the matchless educational quality of the Dar al-Ulum and its academic attraction that drew them towards it from such far off places. In the class of the Holy Quran he heard a section .(**ruku'**) of Sura-e Rahman from a child. After the at-home was over, the governor, in reply to the address, spoke at the function in chaste Urdu and said :—

"I was very glad to see the madrasah. Students come here from everywhere which is a proof of its popularity. I also heard that the students graduating from here are not in distress in the matter of livelihood. Here, besides the imparting of knowledge, culture, morals, integrity and sincerity are also inculcated. You gentlemen are making efforts for the progress of the madrasah. This is a good sign. This alone is the mode of progress. When new necessities do not crop up in a work, it is thought that the progress has stopped. I have been told about an open drain that passes by the madrasah. I will think over it".[1]

After the governor's speech, Maulana Sayyid Ahmed, Imam, Shahi Masjid, Delhi, and Maulavi Abd al-Ahad, proprietor, Matba-e Mujtabai,

1. This dirty drain towards which attention had been drawn was later on removed by the order of another governor. It passed behind the Nav-darah and was causing hindrance to the extension of the buildings of the Dar al-Ulum.

Delhi, announced the award of a monthly scholarship of ten rupees for one year to two successful students in the science of Hadith and Arabic literature.

MAULANA ZULFIQAR ALI'S DEMISE

Maulana Zulfiqar Ali (august father of the Shaikh al-Hind) was one of those elders who had participated from the very beginning in the founding and establishing of the Dar al-Ulum. After its establishment he remained a member of its Majlis-e Shura throughout his life. The treasury of the Dar al-Ulum used to be under his charge—a service that he used to render with utmost trustworthiness and honesty. He was a peerless man in knowledge and accomplishment, religiosity, worldly dignity and affability. He had prosecuted his studies in the Delhi College and was a pupil of the teacher of teachers, Maulana Mamluk Ali Nanautavi. He was holding the post of deputy inspector in the educational department. He had a special aptitude for Arabic literature; accordingly, the Urdu translation and commentaries of **Divan-e Himasa, Divan-e Mutanabbi, Sab'a Mu'allaqa and Qasida-e Bant Sa'ad** that he produced are very popular. His **Tazkirat al-Balaghat** on the art of rhetorics is a famous work.

He went to glory on 15th Rajab, A.H. 1322, at the ripe old age of 85 years To indicate his grave the following couplet by Maulana Fazl al-Rahman Usmani is very interesting :—

"Yes, sleep comfortably between your own two friends — Qasim[1] of the assembly of affection and Ahsan[2] of decent habits.

A.H. 1323 : HAZRAT GANGOHI'S DEMISE

Maulana Zulfiqar Ali had passed away only the year before. As yet the year had not come to an end when on Friday, 8th Jamadi al-Akhir, A.H. 1323, came Hazrat Gangohi's end[3]; at the age of 78 years; after a few days of sickness. Next to Hazrat Nanautavi's death this was the saddest incident in the Dar al-Ulum which has been expressed in the report in the following words :—

"The late Maulana was a unique pearl of the same mother of pearls from which noble gems like Hazrat Maulana Qasim Nanautavi, etc., had

1. Hazrat Nanautavi.
2. Maulana Ahsan Nanautavi.
3. **Rudad**, A.H. 1322, last page.

emerged. The late Maulana, by virtue of his liberal being, had taken the Madrasah of Deoband to that apogee of progress the example of which is hardly available today anywhere. Not only he has died today; rather, as though, all the great ones of the Madrasah of Deoband like Hazrat Maulana Muhammad Qasim, etc. whose deaths the Muslims had let slip off their memories due to the boon of the Maulana's existence, have also died Hence it is but little howevermuch the Muslims may feel concerned about the madrasah of Deoband".[1]

After Hazrat Nanautavi's demise the members of the Dar al-Ulum had unanimously elected the lauded Maulana to be the patron and referee **(marj'a al-amr)** of the Dar al-Ulum and his dealing with the Dar al-Ulum remained exactly like that of Hazrat Nanautavi. Very often, at the time of the annual examinations and distribution of prizes, he used to come to Deoband and would hand over the prizes to the successful candidates with his own auspicious hand and also wrap the turban around their heads.

Hazrat Gangohi was one of those old type ulema whose teaching work was independent of service and stipends. He used to live in Shaikh Abd al-Quddus Gangohi's (Allah's mercy be on him!) hospice. Along with a coterie of those who stayed with him for self-purgation and heart-cleansing, a host of students too used to be present. He had had an uncommon predilection especially for Hadith. His speech used to be very comprehensive and brief an idea of which can be had from that speech which has been published under the title **Nafh al-Shazzi**[2]. Amongst the graduates of the Dar al-Ulum those who attended Hazrat Gangohi's lectures and benefitted therefrom include such incomparable ulema of the time like Allamah Muhammad Anwar Shah Kashmiri.

A.H. 1324: PRIZE-DISTRIBUTION FUNCTION

The elders of the Dar al-Ulum, from the very beginning of its functioning, had made it a practice to hold every year in the month of Sha'ban a function for prize-distribution following the annual examinations to which, besides the students, local and outside people were also invited. The aim and purpose of this function was to present in a general gathering the results of the yearly labour and efforts of the teachers and the

1. Hakim al-Ummat Maulana Ashraf Ali Thanvi, talking about Hazrat Gangohi, said : "God is greatest! He had great dignity and was very taciturn. Although usually the speech of people who are taciturn is very brief and ambiguous, whenever the Maulana, despite his inherent reticense, spoke, his speech used to be very clear, high-toned and adequate and salutary. God Most High had created Hazrat Maulana perfect in every respect. I never saw any man of such habits and attributes". **Al-Furqan.** Lucknow, July 1979, p. 39. **(Translator).**

taught so as to encourage the successful candidates by their getting reward and stimulate the unsuccessful ones to work hard and eagerly. The other purpose was to let the community, particularly the donors, see and know for themselves the use of their donations and be satisfied personally how far the Dar al-Ulum could succeed as regards that generation and money which they had entrusted to the Dar al-Ulum. Accordingly, such functions for prize-distribution have continued to be held every year in the Dar al-Ulum, but sometimes on a large scale, inviting people from far off places also. The earliest function of this kind was held in A.H. 1290, second in A.H. 1292, third in A.H. 1298 and fourth in A.H. 1301. This year it was the fifth function and grander than all the functions held so far. Besides the residents of the vicinage, many Muslims from Aligarh, Moradabad, Shahjahanpur, Bareilly, Lahore, Bhopal, etc. also attended it. Representatives of the Begum of Bhopal had also come. The guests were accommodated in the houses of the Dar al-Ulum and the town, and the residents of Deoband as usual took greater part and interest in looking after the comforts of and hospitality to the guests.

In the function a report of its performance was submitted by the management, and Shaikh al-Hind Maulana Mahmud Hasan (Allah's mercy be on him!) read out his poem in which he has depicted the academic condition before and after the establishment of the Dar al-Ulum in a very effective manner. A paraphrastic translation of some of the couplets of this poem is as under:—

1. It is a thing of yesterday only that wherever you would cast your glance you saw thick clouds of ignorance covering the whole world.

2. Knowledge had become hidden, like the water of life; the darkness of ignorance had made the people deaf and blind.

3. The box of breast alone was the preserver of knowledge; there was neither a patron and sympathiser nor any companion.

4. When divine mercy became a protector, suddenly arose some men of Allah, aligned and challenging.

5. Having collected a few dirhams through sincerity, they became the buyers of the Joseph of religious knowledge.

6. In the name of Allah they broke the ground, fakir-like, at Kordah, where high-spirited men are sitting now

7. Eagerness was saying: "Proceed"! Weakness was saying: "Pause"! In what a strange strait, — how we may say it — was the breath of the infirm!

8. Meanwhile we beheld that a man of Allah was coming swiftly with a banner.

9. What an awfully invigorating glance it was: the moment it fell, the soul revived, the breath returned.

10. Somewhat uncommon was the elegance of this man of purity; something wonderful was about the vigour and stamina of this lion of Allah!

11. Planting the banner he gave such a call that all at once the denizens of the earth and the occupants of the tents were startled.

12. Was it his voice or Khalil Allah's call? Uttering "I'm present", set out all the people of Araby and non-Araby.

13. Girding up the waist tightly and saying "we are with you", all followed him, making their heads their feet (i e., most willingly).

14. By the Messiah-like miracle of this trainer of heart and soul, knowledge of religion came to life and ignorance took the road to annihilation.

15. The cloud of knowledge, the nimbus of action and learning rained wherever the footprint of that ocean of mercy fell.

16. He irrigated the world with the wealth of knowledge. Why should not then his banner be called the Distributor (Qasim) of Knowledge?

17. His voice was indeed the sound of Jesus's "Rise up"! wherefore knowledge took another birth.

18. Then there was no looking back. Allah gave it such progress which you can see for yourself — what must we say with our tongues?

19. He bore all sorts of troubles but never puckered his forehead; he encountered difficulties but never flinched his step from its place.

(In the last couplet he (the Shaikh al-Hind) advises the sympathisers & the Dar al-Ulum to extend help) :—

20. Keep following, and do not give up effort — through word of mouth or money or physical exertion or pen.

MAULANA HABIB AL-RAHMAN AS VICE-CHANCELLOR

In A.H. 1324, the then vice-chancellor, Maulana Hafiz Muhammad Ahmed prepared a grand scheme to increase the finances of the Dar al-Ulum and develop it on a large scale. But this required the assistance and services of such a man in the management who should be learned, of sound judgement, vigilant and having first class administrative capacity, so as to help in making the scheme fruitful and share the administrative affairs with the management. The Majlis-e Shura, at the request of the management, selected Hazrat Maulana Habib al-Rahman Usmani, the eldest son of Hazrat Maulana Fazl al-Rahman, who was well-endowed with all the qualities necessary for this post.

LIBRARY BUILDING

Prior to the present building of the library, the library was located in the rooms, near the Nav-darah in the south, but due to the daily addition of books this building had become inadequate and hence the need for a vast building was being felt very acutely for the last several years. Amongst the sympathisers of the Dar al-Ulum, Nawab Yusuf Ali Khan, the ruler of Mendhu, paid attention to this important requirement and donated a valuable sum of seven thousand rupees for constructing a library-building, which, after completion, had come to be known as "Kutub-Khana-e Yusufi", a name that remained current for a long time. Next to the lauded Nawab some charitable persons of Meerut also took part in the construction of this library-building. The foundation-stone for it was laid on 2nd Safar al-Muzaffar, A.H. 1324, in the presence of a large gathering. This is a two-storeyed building; on the ground floor are located the craft-workshop, etc. and the library in the upper storey in which cupboards have been arranged from floor to the ceiling.

A.H. 1325 : THE DEATH — INCIDENTS

In this year many sympathisers of the Dar al-Ulum passed away. Nawab Yusuf Ali Khan, ruler of Mendhu, was an old sympathiser and a sincere helper of the Dar al-Ulum. Like his august father (Nawab Mahmud Ali Khan) he always used to help the Dar al-Ulum with large sums

of money. Accordingly, he had donated seven thousand rupees the year before only for the library building. During his terminal sickness, in the property he had endowed he had specified a fair portion of it for the Dar al-Ulum. He had had the honour of having paid allegiance to Shaikh al-Masha'ikh Hazrat Haji Imdad Allah. He passed away in Rabi al-Awwal, A.H. 1325.

(2) Maulana Muhammad Yasin Sherkoti, a teacher in the Dar al-Ulum, was a great scholar of astronomy and mathematics. He had had an exceptional skill in constructing astronomical instruments. While returning from pilgrimage, he died at Jeddah.

(3) Haji Zuhur al-Din Deobandi also paid the debt of nature this very year. He was one of the sincere attendants of Hazrat Nanautavi, and by virtue of his serious nature and sound disposition was counted among chosen and distinguished people. He was a member of the Majlis-e Shura in A.H. 1311.

(4) These wounds had hardly healed yet when on Saturday, 3rd. Jamadi al-Ula, A.H. 1325, Maulana Fazl al-Rahman, who was a participator in the founding of the madrasah, undertook the journey to the Hereafter It is stated in the report for the year A.H. 1324 :—

"Maulana Fazl al-Rahman was one of those hallowed members at whose hands the madrasah had begun. All his life was spent in the service of the madrasah and its supervision, devotedness and well-being; and in every condition he was always active with heart and soul in the affairs of the madrasah, making efforts with assiduity. In the affairs of the madrasah he always worked with scrupulosity, integrity, honesty and farsightedness".

He had prosecuted his studies under the teacher of teachers, Maulana Mamluk Ali at Delhi College. He had had special mastery in literature and very high proficiency in Persian; his Arabic and Persian poems and prose used to be very chaste and vigorous. He had a special knack of composing poetic chronograms. In his early life he had vowed allegiance to a saintly man; in the end he had joined the circle of allegiance to Hazrat Gangohi. He remained a member of the Majlis Shura for 42 years.

PROPOSAL FOR BUILDING A MOSQUE

Till now there was no mosque in the compound of the Dar al-Ulum; the students used to say prayers in the mosques in the neighbourhood. Be-

sides loss of time, the students also had to face certain difficulties. Over and above this, the position of the Dar al-Ulum itself demanded that a mosque should be there on its own campus. This proposal was before the management for long Accordingly, in A.H. 1316, along with the proposed map for the construction of the Students' Hostel, this important need had also been announced. But according to "All matters depend on times", this could not come to pass so far, when in Rajab, A.H. 1325, a charitable man of Meerut, Haji Fasih al-Din, took the lead and offered one and a half thousand rupees for the primary needs with which a plot of land was bought for the mosque to the north of the main gate.

A.H. 1326 : INCREASE IN THE DONATION OF HYDERABAD & BHOPAL

Hyderabad, which, in patronising art and knowledge, had revived the memory of our old kings, turned its attention to the Dar al-Ulum in A.H. 1305; initially it had begun to help the Dar al-Ulum with a monthly donation of one hundred rupees, but then increased it by twenty-five rupees in the past and in the current year doubled this contribution.

Similarly the contribution from Bhopal too was sufficiently augmented. In the beginning it was six hundred rupees per annum. First an addition of Rs 200/- annually was made but within a few months, after Ramazan, A.H. 1327, its amount was made Rs. 3,000/- per annum.

THE REVIEW OF AN OBSERVER

Maulavi Raheem Bakhsh, president of the Bhawalpur state was one of the special helpers of the Dar al-Ulum. It seems apt that an excerpt of the view he expressed after inspecting the Dar al-Ulum may be reproduced below. He says :—

"Today I inspected the Arabic College of Deoband and from whatever I saw I was fully satisfied with it. In India at present there are many schools and colleges in which Arabic alone is taught according to the old method, but in many things this college has had no parallel. In proof of this I wish that, casting a deep glance on the past history of this college, I state briefly some famous events concerning it.

"This college is the outcome of the efforts of great thinkers and sacred persons of India and the objective of it is to protect and preserve in India those aims and gains of the pure method (**mazhab**) of the Ahl-e Sunnah wal- Jama'ah about which there had been for years a strong apprehen

sion externally and internally of their decline. The subjects that are taught in this college are of different kinds. The total period of education in this college which includes dictation, grammar, prosody, philosophy, logic, history, scholastic theology, jurisprudence, mathematics, religious law, theology and every ideal and intellectual science, is eight years. Though all these subjects are mutually different, there is a special object common to them all : that is, all these subjects are taught through the medium of the Arabic language the great purpose of which is that the students may acquire sufficient proficiency in Arabic and thereafter they may acquire power in intellectual teaching and learning, the law of the Shari'ah and religion. In fact these subjects have been made a means of imparting education in the religion of Islam to a perfect degree because this college has been founded primarily to impart pure religious education only.

"There is no other such fortunate college in India in which there may be such a large strength of students and so good a condition of education as it is found in the Deoband Madrasah. All the preachers and professors are among the holy and wise Muslims of India and are a relic of the past times; a large number of Muslims in and outside India accept their decisions and fetwas in religious matters without hesitation. The fame of these people, particularly of Maulana Mahmud Hasan, is not confined to India only; one of the reasons, inter alia, is also this that has made this college famous among the followers of Islam in all parts of the world. At present 350 students are receiving education; most of them reside in the boarding-house and the college is responsible for their expenses, and this expenditure, in view of its income, is not small. Students come here from other provinces and foreign countries in droves; this thing makes it obvious that the college suffices for their needs, and this matter is a cause of pride not only for the Muslims of India but also for the English government, because this is a famous and beneficial college in the country. The students who go out of this college after taking a degree are looked upon with respect and esteem in their society or social group, and, having acquired a high rank, they quickly become the guide and leader of a large group of their followers, and every Muslim hears their opinion with respect and consideration. Thus they can bring round many groups to one opinion. The scarcity of livelihood for their own selves is rarely encountered by them; these people can easily be absorbed in the government's educational department.

"As I have already stated, the education of this madrasah, in accordance with the old times and the oriental style, is purely religious. The buildings are neat, clean and very beautiful. But, besides the buildings, there are other necessities also and hence the college has an urgent need



MASJID-E DAR AL-ULUM, DEOBAND

of more help and money so that it may be developed further according to the present needs. I very gladly add my name to the list of the donors of this madrasah by donating one thousand rupees".

A.H. 1327 : THE CONSTRUCTION OF THE MOSQUE

The buying of the land for the mosque of the Dar al-Ulum has already been mentioned in the particulars of A.H. 1325. This year a charitable merchant of Rander (Dist. Surat, Gujarat), Haji Ghulam Muhammad Azam, as per the estimated cost of the mosque, donated nineteen thousand rupees. So the foundation-stone was laid on 4th Rabi al-Awwal A.H. 1327. About this laying of the foundation-stone it is stated in the report :—

"The religious elders laid the foundation-stone in the presence of a common gathering of students and then every student laid bricks with his own hands. The students not only laid the bricks but they also filled the foundation of this wall which was very deep. Along with the students all the teachers and members of the madrasah were bringing bricks on their heads and hands with great zest and eagerness and were themselves laying them instead of the masons. Hazrat Maulana Mas'ud Ahmed, eldest son of Hazrat Maulana Rasheed Ahmed Gangohi, Maulana Shah Abd al-Raheem Raipuri, Maulana Mahmud Hasan, dean, and Hazrat Maulana Hafiz Muhammad Ahmed were also participating with the students in bringing mud and bricks. Glory be to Allah! The students' engrossment with a delightful fervour in the Khalil Allah's sunnah (practice) and their reciting therewith martial verses and Hazrat Ibrahim Khalil Allah's invocations that he had made at the time of constructing the House of Allah — it was a wonderfully impressive scene and thrilling time. The foundation of the eastern wall was filled up by Hazrat Maulana Khalil Ahmed, Hazrat Maulana Ashraf Ali, Hazrat Hafiz Qamar al-Din, Hazrat Maulana Ahmed Rampuri, Maulana Sa'eed al-Din, Maulana Abd al-Haq Pur Qazwi, Maulana Zuhur Ali, agent of the Bhopal state, with their own auspicious hands. In short, at this time, it was a very fine gathering of the ulema and the pious. "Praise be to Allah for all such works"!

Two storeys of the mosque are roofed. The external eastern wall is of stone in which there is delicate scratch-work. The minarets too have been built intaglioed stones. At the end of the courtyard there is a stone-tank. An inscribed slab of marble is fixed on the front portion on which the following verses composed by Shaikh al-Hind Maulana Mahmud Hasan have been carved :

A mosque was built in the Madrasah; this glad tiding I heard from

friends. As I reached its courtyard I read the Greatest Name on the tablet of its forehead. When I glided into prostration for thanksgiving, there came into my ears a note: "Worship and knowledge became contiguous"! In the Madrasah I saw a hospice.[1]

ALLAMAH ANWAR SHAH KAHSMIRI & MAULANA MADANI AS TEACHERS

Allahmah Muhammad Anwar Shah Kahsmiri and Maulana Husain Ahmed Madani who had prosecuted their studies in the Dar al-Ulum in the past offered their services for teaching for a few years on an honorary basis. So, as per their desire, teaching work was assigned to both of them. Hazrat Maulana Madani, in the past few years, had taught in the Prophet's Mosque whereby his personality had acquired much grace.

THE ESTABLISHMENT OF THE JAMAI'AT AL-ANSAR

According to Maulana Ubayd Allah Sindhi's movement an organization of the scholars of the Dar al-Ulum was established under the name "Al-Ansar[2]" on 27th Ramazan al-Mubarak, A.H. 1327.J The most important aim among the aims for which it had been established was to publicise, make current and universalize the effects of the Dar al-Ulum; besides this, financial help and co-operation were also included in its aims. In A.H. 1329 the Jamia'at al-Ansar held a grand function under the title "Mutamar al-Ansar" at Moradabad, and not much time had passed when branches of the Jamai'at al-Ansar were established in the country here and there under the name of Qasim al-Ma'arif. It has been shown in the aims and objectives of the Jami'at al-Ansar that the objective of this organization is to support and defend the aims and purposes of the lofty madrasah of Deoband and to publicize and make current its sacred influence. It is stated :—

"The currency and propagation of the influence of the madrasah consists in the authentic meanings of the Word of Allah and the prophetic Hadith and Hazrat Maulana Muhammad Qasim's academic disquisitions by publishing and disseminating which everywhere in the world many purposes can be achieved. I believe that the doubts which are now being created by modern philosophy have been removed by Maulana Muhammad Qasim long ago. Modern scholastic theology for us is this only that we read the late Maulana's compilations with the same inquiry

1. The last half-verse is a chronogram, giving the date A.H. 1328. These verses are in Persian. **(Translator).**

1. For details, vide **Rudad-e Jami'at al-Ansar,** A.H. 1327, Rifah-e Am Press Lahore, pp. 2-3.

friends. As I reached its courtyard I read the Greatest Name on the tablet of its forehead. When I glided into prostration for thanksgiving, there came into my ears a note: "Worship and knowledge became contiguous"! In the Madrasah I saw a hospice.[1]

ALLAMAH ANWAR SHAH KAHSMIRI & MAULANA MADANI AS TEACHERS

Allahmah Muhammad Anwar Shah Kahsmiri and Maulana Husain Ahmed Madani who had prosecuted their studies in the Dar al-Ulum in the past offered their services for teaching for a few years on an honorary basis. So, as per their desire, teaching work was assigned to both of them. Hazrat Maulana Madani, in the past few years, had taught in the Prophet's Mosque whereby his personality had acquired much grace.

THE ESTABLISHMENT OF THE JAMAI'AT AL-ANSAR

According to Maulana Ubayd Allah Sindhi's movement an organization of the scholars of the Dar al-Ulum was established under the name "Al-Ansar[2]" on 27th Ramazan al-Mubarak, A.H. 1327.J The most important aim among the aims for which it had been established was to publicise, make current and universalize the effects of the Dar al-Ulum; besides this, financial help and co-operation were also included in its aims. In A.H. 1329 the Jamia'at al-Ansar held a grand function under the title "Mutamar al-Ansar" at Moradobad, and not much time had passed when branches of the Jamai'at al-Ansar were established in the country here and there under the name of Qasim al-Ma'arif. It has been shown in the aims and objectives of the Jami'at al-Ansar that the objective of this organization is to support and defend the aims and purposes of the lofty madrasah of Deoband and to publicize and make current its sacred influence. It is stated :—

"The currency and propagation of the influence of the madrasah consists in the authentic meanings of the Word of Allah and the prophetic Hadith and Hazrat Maulana Muhammad Qasim's academic disquisitions by publishing and disseminating which everywhere in the world many purposes can be achieved. I believe that the doubts which are now being created by modern philosophy have been removed by Maulana Muhammad Qasim long ago. Modern scholastic theology for us is this only that we read the late Maulana's compilations with the same inquiry

1. The last half-verse is a chronogram, giving the date A.H. 1328. These verses are in Persian. **(Translator).**

1. For details, vide **Rudad-e Jami'at al-Ansar,** A.H. 1327, Rifah-e Am Press Lahore, pp. 2-3.

and consideration with which we read books of philosophy and logic. It is our experience that whenever the late Maulana's researches were put before any philosopher, he was satisfied and everything said by the Maulana instilled into his heart fully. To serve Islam through the Maulana's researches shall be incumbent upon the Jami'at".[1]

Besides this many other great and important academic objectives were in view of the Jami'at al-Ansar the details of which are mentioned in the reports of the Dar al-Ulum and the Jami'at itself. But the cup of life of the Jami'at was soon overbrimmed by the unforeseen happenings of the world and that dream which it had seen as regards the good and development of the Dar al-Ulum could not be realised.

A GRAND CONVOCATION

Conferring of turbans on successful graduates is a time-honoured practice of the Arabic madrasahs. Accordingly, its mention has foregone in the annals of the earlier years. But after A.H. 1301 such happenings had to be faced continuously that no such function could be held for 26 years. This year (A.H. 1327), as a compensation for the previous years, a convocation was held on a very grand scale on 6th, 7th and 8th of Rabi al-Akhir. An example of such a huge gathering will be hardly met with in the annals of the Arabic madrasahs in India. The magnitude of this function can be assessed from this thing only that the number of those who came to attend it from outside was more than thirty thousand, including people of every strata of Muslim society and from every region of the country. The number of those who came on foot from the villages and hamlets of the vicinity is not included therein. It says in the report : "The example of that cheerfulness and joy with which came the people from far and near to gather here and the impression they carried back in their hearts is difficult to be met with. From the ulema, noblemen, and high-ranking officers to low peasants and ordinary labourers, all were steeped in the same colour; no one had any sense of superiority and excellence over the other. The seats for all in the function were similar. All the people looked pleased with the beneficial sermons, impressed with the effective panorama and enamoured of this heart-alluring spectacle. The descent of spiritual blessings and miracles also was so manifest that even the insensitive too could not but sense it.

"A peculiar Islamic grandeur was evident in the function. Towards the western side of the Dar al-Ulum, on the banks of the pond, there had spread a long series of tents. Rows upon rows of men used to stand for prayers in a plain in front of the tents and at nights the jungle would resound with the sounds of **zikr** and **shaghl** (remembrance and recitation

1. **Rudad-e Dar al-Ulum, Deoband,** A.H. 1328, p. 21.

of Divine Names) and every man used to feel **baraka** (blessing) and spiritual joy. Some virtuous men, during the course of the function, saw the Holy Prophet (Allah's peace and blessings be upon him!) in dream, shaking hands with those who had come to attend the function. Prior to and during the course of the function countless such dreams were seen by the people. An august man who used to keep off the people and did not like to talk with anyone came to Deoband just before the function, and kept looking at everything of the function very minutely. He always used to walk away from one place to another very earnestly, and he went away as soon as the function was over. The people are of the opinion that he had been spiritually appointed to serve the function".

An ordinary miracle that has been stated about this gathering is that not a single untoward and unpleasant incident occurred in such a huge multitude nor anyone had an occasion to complain against any loss or theft of his goods.[1] Everyone used to get food on time, arranged free of charge by the Dar al-Ulum.

The rector of the Dar al-Ulum on this occasion of the convocation was Maulana Hafiz Muhammad Ahmed. For this occasion he had written a long address entitled "Dar al-Ulum Ka Zarrin Mazi Aur Mustaqbil" ("The Golden Past & Future of the Dar al-Ulum"), in which the establishment of the Dar al-Ulum and its services have been described at length and, comparing the income and expenditure of 45 years, it has been shown that the greatest feat at which the Madrasah-e Islamia, Deoband, can take pride not unjustifiable is that it spent the Muslims' money rightly and well. At a small expense it accomplished such a work which would not have been possible at any other place even at a tenfold expenditure. Just think that in a course of 45 years the total of all kinds of expenses of the madrasah which include everything, buildings, mosque, library, purchase of books, prizes to students, etc., comes to only a sum of three lakh three hundred fifty-three rupees (Rs. 3,00,353). If eighty thousand rupees spent on construction-work is separated from this total and the cost of ten thousand books which is approximately twenty thousand rupees is excluded, then, as though, a sum of two lakh rupees only was spent on education. Now when we distribute these two lakhs of rupees over one thousand students who were benefitted, it comes to two hundred rupees per student. Allah is Greatest! What an encouraging result it is that only in two hundred rupees is produced an accomplished religious divine who may be a teacher as well as a mufti, a preacher and sermoniser as well as a man learned in both the traditional and rational disciplines! This is real success. But if it is also considered that with this much amount

1. People used to go out from their lodgings leaving their trunks unlocked but the functionaries used to discharge their duty with a sense of responsibility.

not only one thousand divines were turned out but several hundred hafizes were also produced, that hundreds of students learnt the art of cantillation and orthoepy, thousands of inquirers of fetwas continued to receive replies, countless students acquired some benefit and went away before completing their studies, and hundreds of the inhabitants of Deoband had had the facility of studying Persian and mathematics, and all this within the same expense, then the average expense per head comes down still more![1]

A.H. 1328 : THE STARTING OF THE KITCHEN

From the very inception of the Dar al-Ulum the arrangement for feeding the outside students was such that the meals of some of the students used to be fixed in the town. The townspeople, as per their capacity, used to take upon themselves the responsibility of feeding the students in ones or twos. Some students were given a cash stipend from the Dar al-Ulum to make their own arrangement. This second form was very inconvenient and embarrassing for the students. Hence it was being felt intensely for a long time that the students instead of cash stipends should be given cooked food. In this connection, for the past few years, grains had also begun to come as contribution from the neighbouring districts. So, in Muharram, A.H. 1328, a kitchen was opened. Thus not only those students who used to get cash stipends were convenienced but those students also who had to fend for themselves for food were also afforded a great facility as now they could arrange for food very conveniently on payment from the kitchen from where they could get better food and most economically at scheduled times.

THE ESTABLISHMENT OF THE DEPARTMENT OF PREACHING

One of the important objectives in the establishment of the Dar al-Ulum was the preaching and dissemination of Islam, as also its protection and defence. As such, it was being put into practice from the very inception, but so far this work was free from formal restrictions and regulations and its sphere was limited to "assertive" preaching[2] among the Muslims only. The teachers and students of the Dar al-Ulum, as per need and as far as they could afford, used to discharge this service voluntarily. In A.H. 1325 when the unusual aggressive activities of the militant Arya Samaj increased, it became necessary to establish a separate de-

1. **Madrasah-e Islamia, Deoband, Ka Zarrin Mazi Aur Mustaqbil,** p. 30.
2. It is an official technical term of the Dar al-Ulum. When the preachers are called anywhere for preaching, the journey is called "**Da'wati Safar**" ("Journey for Preaching") and when need is felt for preaching anywhere and the preachers undertake the journey voluntarily for it, it is called "assertive journey" or "assertive preaching". **(Translator)**

partment for preaching and to widen its scope and sphere to the necessary limits. Besides this, in the Dar al-Ulum itself such students may be prepared who, besides preaching and exhorting, may be able to contend adequately with the adversaries and antagonists through lecturing and polemising. Accordingly, the department of preaching was started for the comparative study of religions and for a long term scholars of Sanskrit were also appointed as teachers in this department.

A.H. 1329-30 : THE BUILDING OF THE DAR AL-HADITH

Even as the Dar al-Ulum, Deoband, has had the honour and distinction of being the first teaching institution in India established through common donations of Muslims right in the nick of time when religious knowledge was going downhill, it has also had this distinction of precedence and superiority that the Dar al-Hadith of the Dar al-Ulum is the first-ever building to have come into existence with this name. There is no doubt about it that during the Islamic period in India madrasahs dotted every region in the country and every particle of this land was shining with the light of knowledge, but notwithstanding this excess and abundance of madrasahs, no building had ever been built in India with the name of Dar al-Hadith — exclusively for teaching Hadith — ere this. This was the first-ever occasion in this country that a decision was taken to build a big building for this purpose only.

At the time of laying down its foundation-stone in the campus of the Dar al-Ulum, a general function was held on 20th Rabi al-Awwal, A.H. 1330, which was attended by a large number of people from different parts of the country. Instead of the labourers, the students themselves insistently, with great zeal and zest and in a rapturous manner, dug the foundation. Hazrat Thanvi, Hazrat Shaikh al-Hind, Hazrat Maulana Khalil Ahmed and Hazrat Maulana Abd al-Raheem (may Allah illuminate their graves!) jointly laid the foundation-stone. Hazrat Thanvi, addressing the gathering, said : "Let all of you lay two bricks each with your own hands. Who knows whose sincerity may be accepted in the Divine Court". As such, every one of the audience laid two bricks each.

THE STUDENTS' SINCERITY OF SPIRIT AS REGARDS THE FOUNDATION OF THE DAR AL-HADITH

The sincere spirit, love, fervour and gusto of action displayed by the students in preparing the foundation of the Dar al-Hadith is such an event of their lives which cannot be forgotten easily. It says in the report for this year : "The foundation-stone had already been laid in the



DAR AL-HADITH WAL-TAFSIR

function of the Dar al-Hadith but to build the foundation it was necessary first to ram down the concrete; besides this, some more foundation had also to be dug. Hardly had they poured down concrete and started beating it when a heavy downpour with a squally rain-storm began beating down, flooding the nearby pond in a crack and inundating the foundations of the Dar al-Hadith too within minutes, because this plot of land was formerly a part of the pond itself and had been reclaimed only in A.H. 1328. As the earth in this reclaimed part had not solidified and hardened, it caved in and the condition of the foundation changed into a quagmirer. Besides this, as the water had reached the classes, it posed a danger to the buildings also. The situation, on the one hand, was such and, on the other, labourers had become scarce. Due to the incessancy of rain there was also no probability that the water would dry up within three, four days. To drain out the water the indigenous device of water-raising basket was used but very little water could be drained out in a whole day. At last, after the Asr prayer, the students girt up their waists, took up buckets and within the span of an hour they removed all the water to the pond. After the water had been drained out it became known that still another severe difficulty had remained: there was standing half a man-size swamp in the foundation. Now the spectacle of the toil and moil of the students and the teachers was worth seeing. Several hundred students were toiling like a human conveyor: standing in rows and moving bucketfuls of slush briskly from hand to hand they were pouring it into the pond; they were reciting martial verses and everyone was trying to surpass the other. There was a pleasure of sorts in this contest and competition, because the students had divided themselves into two teams and had divided the work also half to half. The work which the labourers would have taken one month to finish was completed by the students in two days! The students also took part in beating the concrete This work too perhaps would not have been finished by masons and labourers in a month's time, but the students managed to carry the concrete, mortar and bricks so speedily to the site that the foundations were raised up within a week. In fine, holy and sacred as this building was, its foundation too was constructed by equally matching sincere hands and the students' wish that 'we will dig the foundation for the Dar al-Hadith', was fulfilled now with some extra work".

The builders of the Dar al-Hadiths built in the past in the Islamic world were kings and monarchs. The peculiarity of this Dar al-Hadith is that the hands of the poor masses have been active in its construction and it is through their ordinary financial donations that this magnificent building has come into existence.

THE DAR AL-HADITHS' APPROVAL IN THE PROPHETIC COURT

Prior to the construction of the Dar al-Hadith different persons saw in dream that on the occasion of the construction of the Dar al-Hadith all the deceased elders of the Dar al-Ulum were present and were bringing the building-materials with their own hands and were busy in constructing. During this period, one Sayyid Yusuf Ali, a resident of Sironj, was collecting funds in (the erstwhile) Tonk state for the Dar al-Hadith. He saw a very auspicious dream which is reproduced below in his own words. He writes :—

Yesterday, after midnight, I saw in dream that I was going to Tonk by train. Suddenly the train screeched to a halt in a palm-like (i.e., flat plain) desert place. A man came to me and said : "Get down! The Holy Prophet (Allah's peace and blessings be on him!) is present here". I accompanied him with great eagerness. Then what I beheld was that at one place there were standing some houses of reeds and two, three tents. First I entered the reed-house. Some august men were sitting there. One of them who was somewhat far and a little sallow in complexion, with a sign of prostration on his forehead and the cloth-button unbuttoned and some books of leather-binding lying before him,[1] said to me : "First go to the Holy Prophet's (Allah's peace and blessings be on him!) presence". I asked : "Will his holiness call me inside the tent"? "Yes", he replied. I saluted him and reached the auspicious tent. Now I don't remember whether there was curtain at the door or not. I was given audience. His holiness smilingly stretched his auspicious hands towards me. I took them into my hands, kissed them and went on weeping. I was ordered to sit down and I sat down. Then he laughed and asked : "How much fund have you collected"? "Sixty-two rupees", I said. "To manage at Sironj is Zakariya's responsibility" he said. "He is my brother", I said. He explained : "The burden of this management Zakariya should undertake". Then he said : Recite something". I recited the Sura-e Fatiha. He said : "Always recite the Quran correctly".

There were two other gentlemen near his holiness. One of them was a young man of a fully commanding stature, handsome face, white-rosy complexion, beard reaching the chest and white and black hair. The other was a tall, lean man whose features I have forgotten.

Having narrated this dream, he has stated :—

---

1. This description, according to Maulana Habib al Rahman's explanation, applies to Maulana Rafi al-Din. Vide the Journal **Al-Qasim**, dated 2nd Zil-qa'da, A.H. 1329.

Ere this twice I had had the good fortune of seeing the Holy Prophet (Allah's peace and blessings be on him!) in dream, but in his real auspicious face he appeared in this vision, on the occasion of my collecting funds for the Dar al-Hadith for which I am trying[1].

ALLAMAH SAYYID RASHEED REZA'S VISIT TO THE DAR AL-ULUM

Allamah Sayyid Rasheed Reza was an outstanding polymath of the world of Islam, a matchless author, an illustrious penman, and editor of the famous academic journal of Egypt, **Al-Manar.** He had had the honour of being the disciple of Egypt's renowned leader, Mufti Muhammad Abduh, and a large part of that thought and **ijtehad**, quickness of perception and maturity of vision so characterstic of Mufti Abduh had come to the share of Sayyid Rasheed Reza. When he came to India in Rajab, A.H. 1330, he was extended an invitation by the Dar al-Ulum to make it convenient to pay a visit to it. The late Allamah honoured the invitation; he came and having seen the Dar al-Ulum and its distinctive peculiarities of education, its religious tack and the strong foundations of its knowledge and thought, expressed joy and amazement. On this occasion, Allamah Muhammad Anwar Shah Kashmiri delivered a long speech in Arabic in which he explained the academic policy (**maslak**) of the ulema of Deoband and their academic services.

Maulana Habib al-Rahman read out the address in Arabic, giving an introduction to the history of the Dar al-Ulum and the juridical tack of the group of the Dar al-Ulum. In his speech the learned Sayyid said : "On account of the glorious and valuable services you are rendering to knowledge and religion you deserve mine and all the Muslims' thanks. I was very much pleased to see this Dar al-Ulum. I assure you, gentlemen, that had I not seen the Dar al-Ulum, Deoband, I would have returned as a sad man from India.

"Whatever I had heard about this madrasah so far, I actually found it to be much more than it. I like very much and sincerely concur with the principles and the tack of his Shaikhs the great professor, Maulana Anwar Shah, has described and pointed out to me. The Hanafite fiqh, no doubt, is sufficient and perfect".

The learned Sayyid was very much impressed by the simple life and the academic services of the ulema of Deoband; this can be assessed from that opinion of his he has expressed in his preface to **Miftah-e Kanuz al-Sunnah.** He says : —

1. **Al-Qasim**, p. 2, Ziqada, A.H 1329

"If the attention of our brethren the Indian divines had not been lavished on the science of Hadith in that period, then this science would have faded out of existence from the eastern countries, because, from the tenth to the beginning of the fourteenth century hijri, this science had reached the last stage of decay in Egypt, Syria, Iraq and Hejaz".[1]

THE EXCELLENT EFFORTS OF THE DAR AL-ULUM IN HELPING ANJUMAN-E HILAL-E AHMAR

There is no need whatsoever to mention here the relation and sincerity the Indian Muslims have cherished for the Ottoman (Usmania) caliphate. The honour of Islam and the arrangement for guarding and serving the two **qiblahs** (Palestine & Mecca, were related to the existence of the caliphate. It is obvious how much the Muslim world could have become uneasy and agitated if the Ottoman empire were to be beleagured in a severe aggression, causing apprehension of detraction of its greatness and glory or the two holiest of the holy sanctuaries of Islam were to be exposed to jeopardy. The wounds inflicted in the hearts of the Muslims by the incidents at Tripoli had not yet healed when the bloody war of Balkan produced another heart-rending and calamitous spectacle before the world. When the unbearable and tragic incidents and afflictions concerning the Turkish victims of oppression, the wounded and the refugees came to be known through newspapers as to how thousands of Muslim men and women, the young and the old, were falling a prey to cold, starvation and various other tyrannies and troubles, a strong wave of distress and anxiety ran throughout the Muslim world. Due to this wretched and pitiable condition of the helpless and oppressed Muslims emotions began to run high, sentiments of sympathy were stirred and Islamic zeal boiled up in the Muslims wherever and in whichever country they happened to be. As such they took up the gauntlet to make all possible efforts to help and support the wounded, the refugees and the afflicted and starving Muslims of Turkey. The Indian Muslims were in the forefront of this line of action. Here the Dar al-Ulum rendered this service in its peculiar tradition : fetwas and posters printed in millions were sent to every nook and corner of the country. The teachers and the students of the Dar al-Ulum toured all over the country to explain the importance of this help at public functions and thus spread the co-operative movement and sentiments throughout the country, with the result that societies to help and support the Red Crescent Society came up everywhere, collected lakhs of rupees and remitted to the latter. The students themselves gave proof of their national concern and fervency of action : as in A.H. 1293 and 1294, they sent the full

---

1. **Muqaddama-e Miftah-e Kanuz al-Sunnah**, p. 'Q'.

amount of prize-books to the R.C.S.; more than this, they contributed even things of essential needs. Besides this money, funds were collected through the efforts of these young men. From their personal contributions and other gifts a pretty large sum of sixty-five thousand rupees was remitted through the Dar al-Ulum.

A. H. 1331 : THE JOURNAL "AL-QASIM"

To impart and convey the knowledge, sciences and subjects of the ulema of Deoband to common Muslims and to enlighten the masses with the authentic beliefs and propositions of religion a monthly journal, entitled "Al-Qasim" after the founder of the Dar al-Ulum, was started in A.H. 1331 under the supervision of Maulana Habib al-Rahman and other senior ulema. Besides publishing academic and historical articles, the **Al-Qasim** was also a great means of introducing the objectives of the Dar al-Ulum and its religious and academic services to the common Muslims, and hence it should have been started by the Dar al-Ulum itself. But to save it from the initial expenses, Maulana Habib al-Rahman went on publishing it at his own expense as long as its financial condition did not become satisfactory. At the time the **Al-Qasim** was started, there was no arrangement of printing at Deoband. As such, the first issue was printed at Ahmedi Press,[1] Aligarh, but when gradually this difficulty was overcome and the **Al-Qasim** stood on its own legs, it was attached to the Dar al-Ulum.

Usually every article published in **Al-Qasim** used to be in itself useful, informative and important but a series of articles by Maulana Habib al-Rahman, especially entitled "Dunya men Islam kionker Phela"? ("How Did Islam Spread in the World"?), commands a distinguished position. This long series continued in the **Al-Qasim** for a long time. After the learned Maulana's death it has been published in book form entitled "Isha'at-e Islam" ("The Spread of Islam"). Its usefulness and general popularity can be estimated from the fact that inspite of its being incomplete it has run into several editions.

THE EFFECT OF COLLECTING FUNDS FOR HILAL-E AHMAR ON THE DAR AL-ULUM

The efforts which the Dar al-Ulum, overlooking its own interests, had put in altruistically last year in sending funds for the oppressed Muslims of Turkey were bound to affect the finances of the Dar al-Ulum

1. This press in Aligarh was owned by Maulana Rasheed Ahmed Anbathvi, real brother of Maulana Muhaddith Khalil Ahmed Anbathvi Saharanpuri.

adversely. Consequently, seven, eight months in the current year passed in great difficulties, trial and ordeal. But thank Allah, the Dar al-Ulum succeeded in turning the corner, the condition changed for the better and at the end of the year though the revenue in contrast to the expenditure was less, it caused no hindrance in the working of the Dar al-Ulum. Till date Rs.250/- p. m. used to come from the Asafyah State but from the Ramazan al-Mubarak of this year the said sum was doubled.

A.H. 1332 : PARTICULARS IN BRIEF

As usual the administration of all the departments of the Dar al-Ulum, of education, organisation of functions, library, kitchen, building-work, etc., continued in the same good old manner; though some ordinary snags did retard the pace of progress, thank Allah that its resiliency and physical soundness overcame every obstacle. In respect of income and expenditure and as regards the results of examinations, etc., this year, as compared to the previous years, proved much better.

The kitchen had been started in A.H. 1328 on a very small scale but due to the ever-increasing number of students a large permanent staff had to be recruited this year.

THE STARTING OF AL-RASHEED

Al-Qasim had been taken over last year by the Dar al-Ulum. This year another journal entitled **Al-Rasheed** was started in memory of Maulana Gangohi. Since the circle of subscribers to **Al-Qasim** had already wide-ened, **Al-Rasheed** from the very beginning started under he auspices of the Dar al-Ulum. The usefulness and standard of articles both in **Al-Qasim** and **Al-Rasheed** have been mentioned in this year's report in the following words —

'The academic services the **Al-Qasim** and **Al-Rasheed** have rendered to the Muslims and the manner in which they have supplied treasures of clear information and have written authentically and selflessly about every problem of whatever science it may be, can be estimated from the files of these journals of the previous years. Let anyone who wishes to do so look into them closely and compare them with the contemporary academic, historical and literary journals. Allah willing, the contra-distinction between these two with their contemporary journals will become as clear as daylight. For whatever article, irrespective of its subject, the pen has been set to paper in both these journals, it has been so done in a research style, with due deference to the predecessors' dignity, regard-

ing them to be worthy of reverence, worthy of copying and worthy of being followed; unlike the trend of the time that assuming oneself to be a **muj-tahid** one would pen anything about anybody and would trot out any opinion about any proposition as per one's guess and conjecture. In literary and historical articles it has been observed as a matter of principle that every event must be in accord with the criterion of historiography, eliciting at the same time those consequences and advantages by seeing which the community might derive great benefits in respect of its social life, civilisation, religion and religiosity.

"Then it also is no less amazing that despite all sorts of propositions **(masa'il)**, the method of extreme simplicity and moderation has been maintained all through in the writing of the articles. Praise be to Allah that no objector has been given scope to level undue criticism to them and this also did not come to pass — even if it did, it was but rare — that anyone might have got an opportunity to join an issue and cavil".

THE COVER OF THE PROPHETIC JUBBAH

In Constantinople from the time of the Ottoman empire, same precious prophetic relics like sword, flag and the auspicious jubbah have been preserved in the royal treasury. These relics had been entrusted in the beginning of the tenth century hijri by the last Abbasid caliph, Al-Mutawakkil al-Allah, to Sultan Salim I, while transferring the caliphate to him. The Ottoman Sultans used to preserve these prophetic relics with them as a sanad for the right of caliphate. For the sake of preservation a cover of thin cloth is put on the auspicious jubbah from which it is clearly visible. It is a statement of the envoy of the Ottoman empire that at the time of seeing it the greatness of the auspicious jubbah is highly regarded and no man however great in rank dare touch or kiss it. The people who get a glimpse of it and kiss, their action is confined to this cover only. It was a practice of the Ottoman Sultans that they, along with the ministers and officers of the state, used to have a look at these prophetic relics once a year on the 15th of the Ramazan al-Mubarak. The cover which was placed on the jubbah was sometimes gifted as a benediction to special persons on behalf of the great sultan. How much auspicious and a source of blessing and good this cover must be due to having been in touch with the auspicious jubbah is quite evident.

Now this jubbah is being enshrined in an old royal palace, Top Kapi, in Constantinople (modern Ankara). Several relics of the Holy Prophet (Allah's peace and blessings be on him!) are in safe custody in this palace. which had been built in 863/1458 by Sultan Muhammad Fateh. For a

long time this palace was in use as a caliphal palace of the Turkish Sultans; later on it was converted into a museum. Top Kapi is a word of Turkish language, meaning "the Gate of the Cannon".

There are various halls in the Top Kapi Museum. In one of them are lying two swords of the Holy Prophet (Allah's peace and blessings be on him!) in a silver box. In the same hall there are two boxes of gold, one having an auspicious hair of the Holy Prophet (Allah's peace and blessings be on him!) and his seal wrich had been prepared by cutting carnelian. The seal is of rose-coloured carnelian and ovoid in shape. The other box encases his flag. The Holy Prophet's (Allah's peace and blessings be on him!) auspicious jubbah and precious letter have been framed in gold frames. It is that auspicious letter which the Holy Prophet (Allah's peace and blessings be on him!) had sent to Muqauqis, the monarch of Egypt. A French archaeologist, Barthelmy, had come by this auspicious letter in Egypt in A.D. 1850. He presented it to Sultan Abd al-Majeed Khan (1255/1839 — 1277/1861) and the latter, having put it safely in a gold box, deposited it in the Top Kapi Museum.

In that section of the Top Kapi where these auspicious relics have been enshrined, the following passage is written on the door in four languages: Turkish, German, English and French:—

"For the past hundreds of years this place has had great importance and value in the eyes of the Muslims. All the relics enshrined here are holy and worthy to be held in generation.

"It is expected of you that at this sacred place you would observe silence, gravity and solemnity and would not do anything indecent here".[1]

During the spell of war with Balkan, the Dar al-Ulum had rendered valuable service from India to the Turkish wounded persons and refugees through the Red Crescent Society, and thereby had much impressed Sultan Muhammad (1324/1908 — 1336/1918) of Turkey. So his majesty the Sultan expressed his impression thus that he presented the greatest auspicious gift of the Turkish empire — the cover of the holy Jubbah — to the Dar al-Ulum. Khalid Kahlil Bek, the envoy of the Ottoman empire,

---

1. **Mujallat al-Arabi al-Kuwait,** Jan. 1968.
This letter was written in A.H. 7. The envoy who carried it to the Coptic King was Hazrat Hatib bin Ali Balta'ah Amr bin Salmah. The French archaeologist acquired it from a Coptic monk in the church of Ahmin and then presented it to Sultan Abd al-Majeed Khan. A photocopy of his auspicious letter had been published long back in India also. **(Translator).**

residing at Bombay, came to Deoband on 16th Rabi al-Awwal. A.H. 1332 and presented the auspicious gift on behalf of his majesty the Sultan.[1]

This cover is in the form of a large handkerchief. The cloth is white, very thin and of a fine design. In the middle is written in bold black hand the following couplet:—

نُورُ الهُدیٰ نِلنَا بِهِ تَكرِيمًا   صَلُّوا عَلَيهِ وَسَلِّمُوا تَسلِيمًا

and on the borders are written couplets in the Turkish language.

This capital stock of good and blessing has been kept in a very beautiful wooden case in the treasury of the Dar al-Ulum, and since the day it has come to the Dar al-Ulum, its auspiciousness and blessings are being observed very often.

DEPARTURE OF A DELEGATION TO DACCA

The ruler of Dacca, Nawab Salim Allah Khan was very much interested in national and Islamic works. He used to take increasingly greater and greater part in helping the Dar al-Ulum with big sums of money. In A.H. 1332 when an appeal was made for the construction and completion of the Dar al-Hadith, he welcomed it very enthusiastically and expressed the desire that a delegation of the Dar al-Ulum be sent to Dacca in this connection. It was the first occasion in the 50-year old history of the Dar al-Ulum that such an invitation was extended to it on behalf of a great prince of the country. So far there was no particular arrangement in the Dar al-Ulum for sending delegations and the courts of noblemen and princes were being particularly avoided, but in view of the Nawab's sincere participation in religious works, zeal in national sympathy and Islamic affairs, and in deference to his wish it was decided to send a delegation.

As such, a delegation comprising of the members and teachers of the Dar al-Ulum started for Dacca on 7th Jamadi al-Ula under the leadership

1. Khalid Khalil Bek had presented this great gift full of good and blessing to my august father very reverentially in the present library-building of the Dar al-Ulum. This humble self was also present there. The envoy described the same particulars of this gift which you have read in the text of this book. At that time a big businessman of Calcutta, the late Haji Muhammad Yaqub, was also present along with the Turkish envoy for the inspection of the Dar al-Ulum. He sought my father's permission to get a costly case prepared for preserving this precious gift, and the permission was given gladly. Accordingly, this auspicious gift is lying encased in the same case sent by Haji Yaqub; the lid of this case is of crystal-glass; and from time to time this is shown to important visitors and those who happen to come here. (Muhammad Tayyib).

of the vice-chancellor. The noble Nawab, along with the ministers of state and his relatives, gave a hearty welcome to the delegation at the railway station and did his best in showing hospitality to the delegation befitting its dignity. Functions were held in Dacca for several days. Maulana Anwar Shah, Maulana Madani, Allamah Usmani and Maulana Murtaza Hasan delivered sermons and lectures The Nawab pointed out in his inaugural speech:—

"I have been a sincere servant of the Dar al-Ulum, Deoband, for a long time and I am always seized of the thought that I may try for its progress and find out ways and means of its well-being. Accordingly, at this hour too when it is an occasion for welcoming I wish that I present a donation in the hope that you will be good enough to accept this paltry sum for the Dar al-Ulum. Although this poor oblation is not such as to suffice even in the least for this magnificent work you have undertaken, I hope that you will do me an honour by accepting this trifling amount".

The Nawab on his own and on behalf of his family donated a sum of thirteen thousand rupees for the construction of the Dar al-Hadith and promised to send more amounts in instalments in future. At the same time the Nawab, for the completion of the Dar al-Hadith the estimated cost of which was one lakh rupees, formed a committee and assured the delegation to begin the construction-work for which the committee would supply funds through donations.[1]

A.H. 1333 : INCREMENT IN SALARIES

As regards pay-scales the system of the Dar al-Ulum has been very simple from its inception; the policy of fixing high salaries merely for pomp and show was never liked. At the same time the teachers and functionaries of the Dar al-Ulum, with regard to salaries, have always kept this thing in mind that they put on the Dar al-Ulum only that much burden of salaries in which one may maintain a simple life with contentment and economy. Accordingly, the salary of the earliest principal, Maulana Muhammad Yaqub Nanautavi was only Rs. 40/- p.m. As such, it says in the report:—

"The quantum of salaries in the Dar al-Ulum has been always low in every respect — in respect of its greatness and dignity, the high qualifications and fame of the teachers as well as sufficiency of their creature comforts. Maulana Muhammad Yaqub, notwithstanding his greatness and merit, used to get only Rs. 40/- p.m. and Maulana Say-

1. For details vide the Particulars of the Delegation to. Dacca in the report for A.H. 1332 and **Al-Qasim**, dated Jamadi al-Akhir and Rajab, A.H. 1332.

yid Ahmed only Rs. 35/- p.m. Just consider these salaries in view of the dignity of the Dar al-Ulum and the greatness of these gentlemen. With what extreme frugality and difficulty these august men used to live on these meagre salaries (or mere pittance?) is known to all and we have ourselves observed it. Had these august men cared to go outside Deoband, on what post and how much salary they could have gone can be estimated from the fact that Maulana Muhammad Yaqub had been called to Bhopal and he declined to go there but when Maulana Sayyid Ahmed went there, he was appointed on nearly Rs. 150/- p.m.". (Report, A.H. 1334, p. 38).

But at the same time the Dar al-Ulum also did not like it that its staff-members should be plagued by economic worries and thereby lose their composure of mind. Hence whenever such a situation occurred, the Dar al-Ulum promptly paid attention to it and increased the salaries in accordance with the cost of living index and thus afforded an opportunity to its workers to engage in their work with peace of mind and composure of heart. As such, in the current year the salary of the principal was raised from Rs. 50/- to Rs. 75/- p.m. and the salaries of other functionaries too were raised proportionately.

THE CONSTRUCTION OF A MOSQUE AT THE RAILWAY STATION

Since the Dar al-Ulum enjoys a central position in Deoband, Muslims and learned men come to Deoband frequently, but by the railway which was formerly the only means of transport. A macadamised road was built much later. Since there was no mosque near the railway station then, the visitors used to face much inconvenience. Some gentlemen of Deoband had often thought of building a mosque there, so much so that even the preliminary stages of construction had also been completed but every time such occasions arose that the construction could not begin. This good fortune, however, had been destined by the Omnipotent Lord for three charitable real brothers, Shaikh Muhammad Ibrahim, Shaikh Muhammad Yaqub and Shaikh Muhammad Yasin. With their attention and money a beautiful mosque was built near the railway station. The compound of the mosque is quite vast, enclosed on all four sides with a solid wall, and has within it a delightful garden. There are rooms for the imam and the muezzin and outside the compound some shops have also been built for the expenses of the mosque. Five thousand rupees was spent on the construction of the mosque[1] which is under the management of the Dar al-Ulum.

1. The late Shaikh Muhammad Yaqub was the father of Hafiz Muhammad Yusuf, the proprietor of the popular monthly Urdu magazine, "Shama", New Delhi. Shaikh Muhammad Ibrahim was his great uncle and Shaikh Muhammad Yasin his uncle. These gentlemen have built this mosque to remit its recompense to their deceased mother (wife of Haji Abd al-Rahman).

THE VISIT OF THE GOVERNOR OF U.P. — SIR JAMES MUSTON

In the history of the Dar al-Ulum this was the second time that the governor of U.P. came to visit it. The first occasion of his visit had arisen ten years ago, during Hazrat Gangohi's lifetime, in 1323/1905. The main reason for inviting him this time was that a rain-nullah used to pass from near the site where the Dar al-Hadith was to be built, and though efforts for its removal from there were continuing for a long time, there were such difficulties in the way due to high and low ground in its vicinity that inspite of government approval it could not be removed from there; for the completion of this work, besides its permission the help of the provincial government was also required. It was because of this that Maulana Hafiz Muhammad Ahmed, V.C. of the Dar al-Ulum, had been thinking for quite some time to invite the governor of the province. The governor of U.P. then was Sir James Muston. On March 1, 1915 (A. H. 1333) he came to Deoband. In the address that was presented to His Excellency in the welcome-function, the ideal of the Dar al-Ulum, its principle of education policy, fulfilment of the students' needs, avoidance of showiness and affectation, the simple life of the teachers and the taught, the gradual development of the Dar al-Ulum and its aspirations for the future had been fully detailed.

Sir James Muston, after inspecting the Dar al-Ulum, expressed the profound impression of its greatness that it had cut on his heart in his Urdu speech thus:—

"It was my wish for a long time that I should come here and see this famous madrasah with my own eyes and get an opportunity to meet and know its learned teachers. Of this my wish there are several reasons. Firstly, the respect and veneration of such learned scholars who remain engaged in teaching and imparting knowledge without expecting any worldly gain ought to exist naturally in the heart of every educated man; secondly, because of the pride and credit which every inhabitant of these provinces should take on account of this madrasah the fame of which has spread in all the countries of Asia and Islamic Europe. And one great reason is also this that I value and appreciate it from the bottom of my heart that you keep steadily engaged in religious education only. I am really greateful to you that you showed me this famous and celebrated madrasah and afforded me an opportunity to know at least some of the particulars of your work and real objectives.

"Nowadays the inclination of the people of the world is towards three imperfect matters. Firstly, the people, without having any consideration for the eternal comfort of the Hereafter, keep trying day and night for the acquisition of worldly lucre and expend their intellect and wisdom, which our Great Creator hath bestowed on us for better objectives, in this very inferior work. The second thing is that the people have a propensity towards external elegance and adornment, fame and show, and do not want to spare any part of their time for acquiring spiritual and inner blessings (**harakat**) and advantages which are the true and real bounties. Thirdly, the people behave fanatically under the cover of religion and incite mutual discord and rancour instead of instilling into their minds through religious exhortation and education that in the sight of the God of this universe all his slaves are equal and all should treat each other with humility and forgiveness and follow the following axiom;—

'They consider strangers their relatives and adopt the path of conciliation'.

"You have mentioned in this sentence of the address and that is the most effective one that you abstain completely from all these three unsound matters, and I am fully certain that thus you are imparting such education and training to your students which would be the cause of their comfort and hapiness in both the world and the Hereafter.

"Although your community is passing through a period of trouble and pessimisim, you keep showing them the light of wise moralization and keep comforting and pacifying them in this state of despondency with the teachings of true religion. Thus their troubles will vanish. On this occasion I cannot say that I wish to help you through any worldly means, for this may perhaps be unpleasant to you, but you know it too well that if any time help is desired from your end, I will try my best— and cheerfully— and consider it a piece of good luck for myself, to extend it. Today I can say only this much that I am very thankful to you for your hospitality and that I have great regard and veneration in my heart for your work; and I pray to God that you acquire progress in all kinds of religious and temporal matters"!

A.H. 1334 : INCREASE IN THE DONATION OF HYDERABAD

This year again a further addition was made in the donation from

Hyderabad. Till date Rs. 500/- used to come monthly for the Dar al-Ulum but this year, due to the efforts of the vice-chancellor, Rs. 300/- was added to that sum and now the donation amounted to Rs. 800/- p.m. And then, after a few years, in A.H. 1338, it was made Rs. 1,000/- p.m. which continued till the merger of the state. After the successful efforts for these additions, whenever the respectable Vice-chancellor Maulana Hafiz Muhammad Ahmed, returned to Deoband from Hyderabad, he would be given a warm welcome, functions for felicitations would be held and congratulatory poems would be read. As such, on the occasion of the last increase, Maulana Shabbir Ahmed Usmani, Maulana Abd al-Sam'ee and Maulana Qari Muhammad Tayyib, the present vice-chancellor (who was then in his student days) read out their eloquent panegyrics.

In those days all the Islamic teaching institutions were being benefitted from the munificence of the Asafyah state. Even as the Asafyah government used to help Dar al-Ulum, Deoband, Muslim University, Aligarh, and many other Muslim institutions most magnanimously, it also used to give lavish educational grants to Hindu institutions like the Benares Hindu University, Benares, Shanti Niketan, etc.

THE UNUSUAL PROGRESS OF THE DAR AL-ULUM

From the very first day of its inception the step the Dar al-Ulum had put forward towards progress went on advancing from year to year. It is stated in the annals of this year :——

"In the last ten years the length and width of the Madrasah-e 'Aliyah, Deoband, has, in every respect, developed three-and fourfold. If a glance is cast on each and every branch of it and the present condition is compared with the condition that obtained ten years ago, it clearly appears that in some matters it has progressed threefold and in some fourfold; for instance, the rush of students, the number of magistral staff, building-work, library, total income and expenditure. Accordingly the flocking in of students can be well estimated from having a look at the ratio of the last few years. At the end of A. H. 1326 the strength of students in the Arabic class was 169, and now, after seven years, it is more than 400. Due to the rush and resorting of the students it became indispensable to extend every department of the madrasah as regards accommodation and construction-work because now there are fifty and sixty and eighty students in most of the classes. Similarly,the expansion of the library also became necessary. As such, thank Allah, extension went on with similar ratio in everything. The library-building was extended which despite its extensiveness is again becoming narrow. Class-rooms

were also built and in this connection the building of the Dar-al-Hadith was proposed".

A.H. 1335-36 : EDUCATIONAL CONDITION

It is stated in the report that with the beginning of the year A.H. 1336 there was an extraordinary rush and throng of students. The strength of students was never so excessive in any year in the past; in the higher classes particularly there was a great rush of earnest and ardent students. There had never been so many students any time in the class of Daura-e Hadith. The number of students for the study of **Tirmizi Sharif** and the **Muslim Sharif** reached the figure 90. Teaching-work at present is in progress with extreme calm and composure, regularity and responsibility. Every arrangement looked perfect as per its occasion. Seeing this condition of the Dar al-Ulum, one thanks involuntarily the Lord of the Universe that in this age of apathy to religious sciences. He bestowed upon the Dar al-Ulum such popularity and fame and created such zest and eagerness among the Muslims for the acquirement of the religious sciences that, relegating the worldly pelf and honour to the back, they wish to pass their lives for the progress of Islam, guidance of the Muslims and the dissemination of education and do not seek reward and praise from anyone; on the contrary, they have become the butt of reproach and ridicule and yet are whole-heartedly attentive towards it.

"But right at the time when the educational activity was in its prime, epidemic diseases broke out in Deoband and some students fell victim to them. Though disquietude and distraction was created among the students, the process of education progressed as usual. But when the disease became much too virulent, the Dar al-Ulum had to be closed of necessity. Most of the teachers too were involved in the seasonal diseases. The Dar al-Ulum remained closed for several months. This sudden mishap, however, was such that despite the completion of the arrangement for teaching and the porgress of the educational process on a high scale, it did cause damage. But, thank Allah, at last normalcy returned, the teachers and the taught courageously kept engaged in their work and continued to make preparations with full effort and endeavour. There was perfect certitude due to Allah's kindness and favour and the teachers' and students' earnestness that the loss caused by particular causes would be made good in a better manner. Accordingly, when, at the end of the academic year, the annual examination was held, 551 out of 577 students who were present took the examination and 26 who were sick were absent. From amongst the examinees, notwithstanding the severe loss caused by sickness, only 6 candidates could not scrape through while 545

scored passing marks; i.e., the percentage of the successful candidates was 99¼, which is reckoned to be a high grade of success".

THE SHAIKH AL-HIND'S ARREST

At the end of the previous year the Shaikh al-Hind had gone for pilgrimage. After having performed the hajj he had a mind to stay for some time in the two holy cities (Mecca and Madina). A special expediency, too, which will be detailed shortly, was before him in this sojourn. As such he spent the whole year of A.H. 1334 in staying at the holy cities. His return was expected in the beginning of A.H. 1335 but all of a sudden it became known that the British government got him arrested through Sharif Husain and then first sent him to Cairo and then to Malta. Pain and anxiety for this regrettable incident was bound to be felt by the Indian Muslims, particularly by the Dar al-Ulum and his devoted friends. Every possible effort was made by the Dar al-Ulum and the Indian Muslims for his release and no effective method was spared, but all things proved infructuous. On November 6, 1917, a powerful delegation of the Dar al-Ulum, under the leadership of its vice-chancellor, Maulana Hafiz Muhammad Ahmed, called upon the governor of U.P. and submitted a written petition, but except an oral expression of sympathy no result came out till the end and the Shaikh al-Hind was kept as a detenu in Malta with war-prisoners for three and a quarter years.

The cause of his arrest was that military plan which he had chalked out to put an end to the British power in India. It was a well-organised plan with ramifications reaching outside the country also. The whole plan, in a nutshell, was to take help from Germany, Turkey and Afghanistan, and then declare war against the English through the independent tribesmen on the north-western border of India and simultaneously start a rebellion inside the country itself. Since at this time all the military might of Britain was busy in combating with the combined forces of Germany and Turkey, it was expected that it would have been difficult for the English to gain control over external aggression and internal uprising and hence they would have been constrained to leave India. (The details of this plan will be presented in Chapter V).

RISALA-E SAIR-E DAR AL-ULUM

The famous charitable nobleman of Delhi, Haji Bakhsh Ilahi and his family were among the special helpers of the Dar al-Ulum. He always used to take part in helping the Dar al-Ulum with large sums of money. In A.H. 1335 he sent his son, Haji Muhammad Rafi' to Deoband to see the

Dar al-Ulum. The latter stayed in the Dar al-Ulum for some time and inspected each and everything with extreme perspicaciousness and, after reaching Delhi, put down his observations into black and white and himself published these under the title "Dar al-Ulum, Deoband, ki Sair". This tract spreads over 24 pages of large size, in which he has described every department of the Dar al-Ulum, its organisation, functionaries, teachers and administrators very comprehensively and in an effective manner. About the students he says :—

"It was the month of Sha'ban. I saw that the annual examination was being conducted. Seeing its invigilation, arrangement and the spectacle of the examination came before my mind's eye the picture of the great kings of Islam. It is indeed the spirit and blessing of these august men that they have been arranging and managing so regularly such a large body. The condition of the students' zest and eagerness was such that I had myself seen them burning the midnight oil, reading, repeating and studying well beyond the dead of night; which is surely the effect of the teachers' labour and the excellence of instruction. When I used to see this condition of the students' toil, I used to feel pity for these helpless, meek and poor young men who had left their homes, had borne the pangs of separation from their kith and kin and had suffered the hardships of journeying from distant lands, and now, in their state of indigence, having abandoned their enjoyment and comfort, were labouring so hard.

"In the group of students I saw one Maulavi Abd al-Ghafoor, a man of gentle disposition, who hails from Mosul (Iraq) and is staying at Deoband only for the sake of acquiring knowledge. I also heard that he was formerly of the Shafi'i **mazhab** (method) but of his own volition and predilection, though the teachers of the Dar al-Ulum dissuaded him from doing so, adopted the Hanafite mazhab willingly.

"In short, students from Russia, China, Balkh and Bukhara, Kabul, Rum (Turkey), Syria, Arabia and Iran, in fact from every country and city, are present there. By now more than a thousand divine scholars, having completed their studies there, have fanned out in the country, and there is no knowing how many more would come out from there to become the cause of guidance for the ummah. For I see that whenever a qualified religious scholar is required in any teaching institution, society, madrasah or **maktab**, he is invariably called from the Dar al-Ulum only, and only the scholars and teachers educated there have had the ability to teach all sorts of books. Accordingly, when I thought of my own son's education and training, I invited from the Dar al-Ulum only a well-dis-

posed and virtuous young graduate, Maulavi Qari Muhammad Yusuf. Let alone my place, in every big city like Calcutta, Bombay, Kanpur, Allahabad, Benaras, Delhi, Agra, Meeru,; Bareilly; wherever you may see; you will find, Allah willing, the graduates of the Dar al-Ulum alone gracing the masnads of teaching".

About the accounts of the Dar al-Ulum he writes :—

"I am very much amazed and astonished at some of the things there which baffle my intellect. For instance, the accounts of a great academic centre like the Dar al-Ulum, a like of which does not exist even in far off lands excepting India, and which is mainly dependent on public donations and is rendering so efficiently an outstanding service to Islam, are so clear and authentic that it is difficult to find an example thereof. Anyone who wishes to know can send for its report and satisfy oneself. Every register there is so well maintained that right from the beginning of the madrasah todate if you wish to scrutinise the accounts, you can do so. The accounts of many societies, madrasahs and offices have passed from before my eyes but I never happened to see such a clear and honest account; the truth is that this is the result of these august men's sincerity and honesty. Those who do not believe it can go there and see for themselves impartially its conspicuous effect. And it is no wonder if the sincerity and integrity of these august men be the cause of the progress of the Dar al-Ulum".

("Dar al-Ulum, Deoband, ki Sair", pp. 4-6)

As regards the academic peculiarities and spiritual and gnostic qualities of that period, Hazrat Maulana Mufti Muhammad Shaf'ee Deobandi-Karachwi writes :—

"The Dar al-Ulum, Deoband, at that time was a matchless cradle of ulema who were the imams of their respective sciences, and saints and virtuous men. If on the one hand the circle of teaching of 'the Specimen of the Predecessors,' the Chief of the Shaikhs, Hazrat Maulana Sayyid Muhammad Anwar Shah Kashmiri, dean of the Dar al-Ulum, was an example of the circle of teaching of Hafiz Ibn Hajar and Shaikh al-Islam Nanautavi, on the other, the circle of teaching of Shaikh al-Islam Hazrat Maulana Shabbir Ahmed Usmani reminded one of Imam Ghazali and Razi. If on the one hand continued the circle of fetwa-writing and teaching of Hadith and Tafsir along with the circle of spiritual reformation and guidance and the unparalleled system of training the wayfarers under Shaikh al-Masha'ikh the great Mufti Maulana Aziz al-Rahman; on the other, were continuing the lectures on Hadith and Fiqh and the series of universally beneficial books of 'the Relic of the Predecessors', the divine

scholar, Maulana Sayyid Asghar Husain. At the same time there was a great exoteric of spiritual guidance and training for the general edification of the masses, whereby thousands of the bondmen of Allah used to be reformed showing a tangible religious revolution in them..

'Professor of Literature and Fiqh, Maulana Izaz Ali, and professor of the rational and traditional sciences, Maulana Muhammad Ibrahim Balliavi, and Maulana Rasul Khan Hazarvi (Allah's mercy be on them!) were then considered teachers of the middle category. The Prince of Polemics, Maulana Sayyid Murtaza Hasan was the organiser of educational activities; Maulana Hafiz Muhammad Ahmed was the vice-chancellor of the Dar al-Ulum, who, over and above his official functions,. always maintained his practice of teaching one lesson. The pro-vice-chancellor was Maulana Habib al-Rahman whose Arabic panegyrics and the glorious compilation "Dunya men Islam kionker Phela"? have met with approbation in every class of the ulema. In fine, the examples of the pious predecessors and personifications of knowledge and practice were seen there shining like stars, seeing whose faces one was reminded of God. It is not inept to say regarding them :—

"It was an assembly of angels which (ultimately) broke up ".[1]

A H. 1337 : DEATHS

The important incident in the annals of this year is that of the death of Maulana Abd al-Raheem Raipuri, a senior member of the Dar al-Ulum. He passed away from this mortal abode to the eternal realm on 25th Jamadi al-Thani, A. H. 1337. A condolence meeting was held in the Dar al-Ulum as usual and the whole course of the Kalima-e Tayyibah (the Holy Formula) was recited fully to remit its recompense to the departed soul. The Shaikh al-Hind sent from Malta a long Urdu sextain (**musaddas**) written in the form of an elegy.

The late Maulana was a reppository of both the exoteric and the esoteric knowledge and a matchless figure in his time in abstinence and trust in Allah, in patience and contentment, and wide range of good qualities. He had acquired **khilafat** (spiritual succession) from Hazrat Gangohi. The gamut of his graces and blessings was very wide. He was especially inclined to the teaching of the Holy Quran. Through his effort and attention many madrasahs for the teaching of Quran were running in the suburbs of Saharanpur and most of the eastern districts of the Punjab. There always used to be a throng of those who sought spiritual

1. Mujalla "Dar al-Ulum, Deoband". dated December, 1974, p. 30.

grace from him. In short, both the systems, the exoteric and the esoteric, were in existence due to him. The method of imparting spiritual grace was much similar to that of Hazrat Gangohi's. He had had a specially deep relation with the Dar al-Ulum and used to take utmost interest in all its affairs, great or small.

The second incident under this heading is the demise of Maulana Ghulam Rasul, an old teacher in the Dar al-Ulum. He hailed from Baghgha, district Hazara. Upto the middle course-books he had studied in his native-place. Then, in A. H. 1297, he came to the Dar al-Ulum and completed his education. After completion he was appointed a teacher in A.H. 1308 in the Dar al-Ulum where he served for thirty years. This year the epidemic of influenza was very severe in Deoband. The Dar al-Ulum remained closed for more than a month. The disease took a toll of eight to ten students and the Maulana too died of the same virulent disease on 18th Muharram, A. H. 1337. He was a great scholar both in the rational and traditional sciences and a hafiz of many sciences. In the rational sciences he enjoyed a distinguished position in the circle of the ulema. The students used to take pride in learning the sciences from him. On account of his comprehensive scholarship and popularity he was several times invited on high salaries to different places but he did not approve of being separated from the Dar al-Ulum; he did not like to give preference to the high salaries of other places over the small salary he was getting here. His life was very simple, totally innocent of pomp.

THE INFLUENCE OF THE DAR AL-ULUM ON SOUTH & EAST AFRICA

It must have been well estimated from the previous pages that the Dar al-Ulum had gained an academic centrality in the Islamic world from the very inception and the report of its fame, passing from Asia, had reached Africa and Europe. Similarly the sphere of its beneficence, too, was not confined to the land of India only. It will be known from looking into the annual reports that even as students from different provinces and places of India were present in the Dar al-Ulum, people from Kabul and Iran, Balkh and Bukhara, China and Russia, and Syria and Hejaz used to undertake journeys to Deoband to acquire the knowledge of the Quran and the Hadith. If, on the one hand, the compatriots of Imam Bukhari were busy in acquiring his old legacy and taking it back to Bukhara, on the other, those benefitted by the Dar al-Ulum, reaching Mosul and Hejaz, especially the holy Madina, were cultivating relation with their original spring.

But as the benevolence of the Dar al-Ulum widened and its expenses increased, the circle of its patrons and supporters also went on increasing

from strength to strength, and, from time to time, besides those of India, the charitable Muslims of other countries too kept taking part in helping and supporting it. Accordingly, in A.H. 1328, on the occasion of the grand convocation, the charitable Muslims of South Africa had sent a tidy sum. This contribution went on increasing steadily since then and many sympathisers and helpers of the Dar al-Ulum rose up in many places of South Africa, like Durban, Natal, Transvaal, Stenger etc., and this mode which had begun from South Africa reached East Africa also.

A.H. 1338 : SHAIKH AL-HIND'S RELEASE & RETURN FROM MALTA

Mention has already been made in the annals of A.H. 1335 of the Shaikh al-Hind's arrest. The particulars of his stay in Hejaz and his detention in Malta for three and a quarter years will be described appropriately; here only the particulars of his release are given briefly :—

On 22nd Jamadi al-Akhir, A.H. 1338, the Shaikh al-Hind and his companions were dispatched from Malta under military escort. For nearly two and a quarter months he was kept in Saidi Bashr and Suez. On 5th Ramazan al-Mubarak they set out from Suez for Bombay where the ship docked on 20th Ramazan. After reaching Bombay he was told that now he was free along with his companions and there were no restrictions upon him. The Khilafat Committee of Bombay gave a grand welcome. Staying in Bombay till 23rd Ramazan, he came to Delhi on 25th Ramazan. On the morning of 26th Ramazan he started for Deoband and his train arrived at the Deoband railway station at 9-00 a.m. At the railway stations en route to Deoband there was everywhere a huge crowd of those who were eager to have a glimpse of him, but the crowd at the Deoband railway station was simply boundless : innumerable persons were thronging there to have a look at him. The news of his departure from Suez had already been received at Deoband about the same time through letters and it was also known that he would be reaching Bombay on 20th Ramazan. But as stated above, it was not known at all that he had been released nor could it be known whether it would be possible to meet him in Bombay. Nevertheless, Maulana Hafiz Muhammad Ahmed, along with his sons and some relatives and friends of the Shaikh al- Hind, had reached Bombay. As regards the Shaikh al-Hind's arrival at the Dar al-Ulum, it has been stated in the report as under :—

"Among the most auspicious and bright annals of this year is Shaikh al-Hind Maulana Mahmud Hasan's returning with freedom to India after having passed the period of his detention in Egypt and Cairo and then

at the Malta island, and his arrival at his native-place, Deoband, after an absence of five years. It is a very important event in the history of the Dar al-Ulum. This was the propitious date of 26th Ramazan al-Mubarak, A.H. 1338, when, after nearly five years, it fell to the lot of eager hearts of Deoband to see this beautiful day. With what sincerity, fervour and jubilation a glorious welcome was accorded to him could be estimated by only those people who had witnessed this auspicious scene. From the railway station the august Maulana first went to the Dar al-Ulum. There he sat down on a wooden throne (**takht**) in an unroofed room and the eager visitors sat down in a circle around it; and those who were at a distance, they stood up to receive a glimpse of him from there or from the roof of the room. He and the whole gathering kept invoking God for a long time. Then he went to the Council Room where he tarried for some time and then from there he went home.

THE FOUNDATION OF THE NEW HOSTEL

For the past eight to ten years the number of students in the Dar al-Ulum had been continuously increasing. Accordingly, in A.H. 1337, the strength was 361 but this year it reached 601. The rooms of the hostel were quite insufficient for this number, and hence more than half the number of students had to live in the different mosques and houses in the town. In this situation the students had neither full concentration and calmness nor could they be supervised and trained satisfactorily. Besides this, the number of students residing in the hostel was much more in proportion to the area of the hostel. The scarcity of accommodation, therefore, was very perturbing and hence the necessity of building more rooms was being felt very acutely. So the proposal for building a large hostel to the northern, western and southern sides of the Dar al-Hadith was under consideration. Thanks to Allah that this year some charitable men of Amritsar paid attention to this matter and with their donations the foundations of this proposed large hostel were laid. These rooms which have been constructed from time to time in the later years are a valuable memorial to the Indian Muslims' religiosity, their concern for the religious sciences and generous help in religious works. So spacious and capacious are these rooms that upto eight students can reside in each one of them comfortably. There are verandahs in front of the rooms and beyond them a very extensive and open courtyard on the three sides of which is the hostel and in the eastern direction that magnificent, sky-scraping building of the Dar al-Hadith which is the first-ever construction of its type on the Indian soil. The courtyard is vast and extensive in which has been laid a garden with various kinds of large and small flower plants and shruberries, and having made an avenue it has been

given the form of an attractive back-garden. Later on, just opposite the Dar al-Hadith, was built the Bab al-Zahir (Zahir Gate), which is such a memorial to Afghanistan's king Muhammad Zahir Shah's attachment to the Dar al-Ulum that it will remain secure on the pages of history.

A. H. 1339 : THE SHAIKH AL-HIND'S DEMISE

Only the year before the Shaikh al-Hind had been released from Malta and had returned home. The year A.H. 1339 had just begun when the calamitous incident of his demise occurred. It says in the report :—

"The occasion of the Shaikh al-Hind's arrival had enhanced the splendour of the Dar al-Ulum to such a degree that in the later years more than this was simply unimaginable for the common intellects. The legion of guests and visitors presented a specimen of the Rasheedi and Qasimi majlises (assemblies). The spectacle of the Shaikh al-Hind's wonderful condescension was worth seeing. Besides the hardships of a long journey and notwithstanding his practice of fasting during day and devotions at night, he would not like to part company from the eager visitors, particularly from those who came to attend upon him after having suffered the troubles of long travels, even for a short while so as to take some rest. Sometimes the sensible guests themselves would disperse from these assemblies and somtimes his attendants, with much insistence, would arrange privacy for a short time".

It was his intention to start the lessons of Hadith as usual but the thronging of people would not spare so much time as to start any academic work or educational activity. Nevertheless, since the academic year in the Dar al-Ulum starts in the month of Shawwal, in which the teaching work begins and tests for admissions are conducted, it was the people's wish that the said tests begin with him only and he alone inaugurate the lessons of Hadith. But the visitors and those desirous of paying their respects to him did not give him time to start the teaching of **Tirmizi Shrif** as per his wont. Meanwhile he was also obliged to undertake some necessary journeys. On his return from these journeys, soon after Id al-Adma began his illness. The hakims of Deoband, including his own younger brother, Hakim Muhammad Hasan, physician in the Madrasha-e Aliya-e Deoband, were treating him. In the meantime arrived in his presence a delegation from Aligarh with the motive of making a request to him that the "Jamia-e Millia" be inaugurated at his hands. His devoted attendants and relatives, in view of the severity of his disease, were not it favour of his making a journey—they were objecting to it—, but he did not like to reject the appeal of the Muslims of Aligarh.

In such a serious condition that he could not turn his side by himself, he embarked on the journey. Many attendants (including the late Allamah Usmani and the present vice-chancellor Maulana Qari Muhammad Tayyid) accompained him. Weakness increased during this journey to Aligarh and after his return to Deoband the condition became more disquieting. At last he was taken to Delhi for medical treatment. Masih al-Mulkd Hakim Ajmal Khan and Dr. Mukhtar Ahemd Ansari began to treat him. A day before his death the news was received at Deoband that his condition had taken a serious turn. Hazrat Maulana Hafiz Muhammad Ahmed, vice-chancellor, Hazrat Maulana Habib al-Rahman, Pro-vice-chancellor, Maulana Sayyid Anwar Shah and other gentlemen set off for Delhi. But just at the time these gentlemen were starting for Delhi from Deoband, the Shaikh al-Hind, on Tuesday, 8th Rabi al-Awwal, breathed his last, in Dr. Ansari's mansion at Daryaganj (Delhi).

The bier was brought to Deoband. At several places en route large groups of people said funeral prayers at the railway-stations. When the bier reached the Deoband railway station, the same scene was enacted as at the time of his arrival from Malta, but with a difference: at that time the intense thrill of joy would not let one stand right and at this time the poignancy of grief would not allow one any relief. The throng was so great that it caused inordinate delay in taking the bier home. The funeral service was held next day in the morning at the campus of the Dar al-Ulum and with a thousand regrets and sorrows and a thousand woes and agonies this treasure of knowledge and action was laid into the dust.

May Allah illuminate his grave!

Many panegyrics and elegies composed in Arabic, Persian and Urdu by his disciples have been mentioned in the report. Here a chronogrammatic fragment (**qat'a**) on his death, from the pen of Maulana Siraj Ahmed, a teacher in the Dar al-Ulum, is paraphrased; it is as follows:—

Those enamoured of Allah — do they ever die? Mahmud's permanence is inscribed on the Protected Tablet.

At his call the world said: 'I'm present'. In an instant all became subdued to Mahmud.

He was appointed by Allah for preaching; the effect of Mahmud's message is a just witness thereof.

Never was a step taken for the mean world; whenever Mahmud took a step, he took it for the path of Allah only.

The cup of Hadith was plied around morning and evening. Bravo! Blessed be Mahmud's habitual carousal!

His disciples are scattered throughout the world; indeed Mahmud's name is eternally alive.

He speaks nothing but smile is playing on his lips. Is it death or wakefulness or Mahmud's slumber?

As for the year of his passing away came in an inspiration to the heart from the Invisible : "Khuld-e A'ala tarab-afza hai muqam-e Mahmud"; that is, "Mahmud's abode is in the mirth-exciting lofty Paradise". (The numerical value of the Urdu letters in the above-mentioned half-verse totals up to 1339, the year of the Shaikh al-Hind's demise. **Translator**).

THE VALUABLE HELP FROM FRANCE & SOUTH AFRICA

In A.H. 1339, there was a fall in the donations to and income of the Dar al-Ulum from the Indian side, but the valuable donations from France, South Africa, Rangoon and other foreign countries made good this deficiency; amongst these donations the contribution from France had come for the first and probably the last time.

A.H. 1340 : SELECTION OF THE VICE-CHANCELLOR FOR THE POST OF IFTA IN HYDERABAD

In the beginning of A.H. 1340 a wire was received from the chief secretary of the Hyderabad State that "His Exalted Highness the Nizam had nominated Maulana Hafiz Muhammad Ahmed for the post of Ifta (fetwa-issuing) in the high court of Hyderabad for a period of three years on a salary of one thousand rupees per month".

On account of the deep attachment the respected vice-chancellor had with the Dar al-Ulum and how much engrossed he used to be in its affairs, there was for him no scope to pay attention to anything else and yet, looking to the long-standing connection between the Dar al-Ulum and the Hyderabad State, it was also not easy to overlook this offer. It was clearly a dilemma. At last, however, the decision of the group came to this that compliance with the order should not be declined. So, on 9th Rabi al-Akhir, the vice-chancellor, taking Maulana Habib al-Rahman along

with him, started for Hyderabad. On 14th Rabi al-Akhir he called upon the Nizam. When he talked about his service in the Dar al-Ulum and his zeal and engrossment in it, the Nizam said: "I know that the work you discharge is very great and if you had declined to come here on account of it, I would not have felt sorry, but I did anticipate that in pursuance of my intention you would surely come. You can render services to the Dar al-Ulum even from here".[1]

Besides filling the post of Ifta, the Nizam, by this appointment, had also in mind the necessity of improving the educational and administrative affairs of the Madrasa-e Nizamiya (Hyderabad). As such, the deanship of this madrasah too was entrusted to Hafiz Sahib and a special firman was issued to the effect that in context with its previous particulars, suggestions be made for the improvement and progress of the Madrasa-e Nizamiya. Accordingly, the suggestions made by the respected dean in this connection received immediate approval from the Nizam.

The respected vice-chancellor maintained his relation with the Dar al-Ulum as usual even during his stay in Hyderabad. It was because he had been sent to the Deccan with a new designation, especially created for him, of chancellorship of the Dar al-Ulum, while the pro-vice-chancellor, Maulana Habib al-Rahman, had been made vice-chancellor. Thus, he used to decide all the fundamental and essential matters of the Dar al-Ulum from the Deccan, always participating in serving it through correspondence and counsel in all its important affairs.

INCREASE IN SALARIES & SOME CHANGES

As already stated in the foregone, the scales of salary in the Dar al-Ulum have been low and ordinary, for the teachers and functionaries here, in return for their services, have always given preference to self-sacrifice and Allah's pleasure. However, human needs too cannot be ignored totally. So, when the prices soared during World War I and dearness lingered on as usual even after the war was over, the question of addition to salaries became inevitable. Accordingly, addition was made

1. In the old administrative set-up of the Hyderabad State the department of Dar al-Qaza was in existence in the Islamic style. The affairs of the dominions with the religious law were submitted to it and settled by it. The post of it a also existed on a governmental basis. There was the post of Chief Mufti in the High Court. Its function was to issue fetwas in accordance with the Shari'ah in cases of murder and talion (**qisas**). The decision of the High Court devolved on the Mufti's fetwa. Although this post resembled that of the Chief Justice, it was, because of its being a purely religious and legal post, considered more distinguished and glorious.

with this ratio that Rs. 40/- was added to the previous salary of Rs. 85/- of the chancellor and Rs. 30/- to the salary of Rs. 70/- of the dean similarly, the salaries of all the cadres of teachers and functionaries were raised proportionately.

On this occasion the Majlis-e Shura, passing the resolution for the necessity of raising salaries, has stated : "The resolution which the vice-chancellor has drafted as regards the salaries of the respected teachers and the employees of the Dar al-Ulum is quite appropriate. Looking to the present conditions of the time there can be no reason for the non-acceptance of those reasons which have been stated in the said resolution. The value of the remuneration for services rendered by every class and cadre in the world has become too high; hence the respected teachers and other employees of the Dar al-Ulum too have the right to a raise in salaries.

"The Majlis-e Shura, thanking the respected teachers, very gratefully acknowledges their self-sacrifice. These respected teachers, considering the teaching service in the Dar al-Ulum merely for the sake of Allah Most High a religious and national obligation, did not leave the Dar al-Ulum inspite of being invited to other places on double and fourfold salaries; particularly the self-sacrifice of the dean, Maulana Anwar Shah, who deserves special thanks that he, having accepted the meagre sum offered by the Dar al-Ulum, totally declined to go to any other place on twofold and fourfold salary. The expressing of thanks to him is incumbent upon particularly the members of the Majlis-e Shura and generally upon the common sympathisers of the Dar al-Ulum, rather, upon all the followers of Islam.

"The respected vice-chancellor has, along with his memorandum, compiled a list of all the employees attached to the Dar al-Ulum but there is no entry in it of his own name as well as that of his pro-vice-chancellor. This is also a self-sacrifice of sorts which has always continued to be a practice of the said gentlemen. But as far as one can see, it will be seen that whatever financial and administrative advancements have been made are the result of their great efforts and struggle; hence, in fact, there can be no remuneration for their services and the Majlis-e Shura is quite unable to propose it. Nevertheless, not to propose an increment for them on this occasion will be considered a great default, an act of ungratefulness and lack of appreciation on the part of the Majlis-e Shura. In view of this, an increment is entered herewith for both these gentlemen also".[1]

1. Rudad-e Majlis-e Shura, Rabi al-Awwal, A.H. 1340.

A.H. 1341-42 : THE PREACHING SERVICES OF THE DAR AL-ULUM DURING THE PERIOD OF SHUDDHI & SANGHATAN

In the particulars of the years A. H. 1341-42 the most important event is that regrettable incident of **Shuddhi** (lit., purification, i.e., conversion of the Muslims to Arya Samaj) and **Sanghatan** (Hindu solidarity), which, diverting the Dar al-Ulum from its own internal affairs, had drawn all its attention to itself. This unpleasant incident in the history of India was an organised movement of the Arya Samaj started with the purpose of converting simple-minded Muslims, ignorant of Islam, to Arya beliefs. This movement looks very queer in the context of the politics of that era and the Hindu-Muslim unity. To understand it properly it is necessary to know its background.

In the years 1920, 1921 and 1922, due to mutual help and co-operation between the Khilafat Movement and the Indian National Congress such strong bonds of friendship, unanimity and alliance had been forged between the Hindus and Muslims that both the communities had become very intimate with each other. The significant change that had appeared in the Hindus' practice of untouchability with the Muslims was that now they had begun to take sherbet and **pan** (betel-leaf) unrestrainedly from the Muslims' hands. Such were these conditions that had made the future continuance of the British power in India difficult. The English, sensing the delicacy of the circumstances, made use of their old. favourite recipe of hatred and "divide and rule", which, unfortunately for India, proved to be their sovereign remedy. The detail of this is that in 1922 the then viceroy (Lord Reading) summoned a great leader of the Non-co-operation Movement, Swami Shraddhanand, who was then in jail, and held a secret parley with him. After this talk which was to be held a guarded secret, he was released from jail. As soon as he was out of jail, Swami Shraddhanand started a movement for converting the Muslims to the Arya Samaj ideology. On the other hand, one Dr. Moonje established what is called Sanghatan, a purely Hindu organisation.[1] **Kesari**, a newspaper of Lahore, drew attention to the 'purification' of four and a half lakhs of Malkana neo-Muslim Rajputs of Agra. Agra, Mathura, Etah, Itawa, Kanpur, Farrukhabad, Gurganwa and Mainpuri, etc., were the main centres of this movement.

On this extremely delicate occasion the Dar al-Ulum did what beseemed a religious institution. In this connection, before launching a defensive and counteractive action, the Dar al-Ulum first morally appealed to the All-India National Congress that using its catholic influences it cry

1. **Raushan Mustaqbil**, 4th ed., p. 379.

a halt to these aggressive activities which were fostering sentiments of hatred and animosity between the Hindus and the Muslims. The text of the resolution was as under :—

"This council of the Dar al-Ulum emphatically requests the All-India Congress Committee that, considering the tumultuous circumstances of the country, it stop for the good of the country all those activities which appearing in the form of a strife, are provoking among the Hindus and Muslims the sentiments of hatred and antagonism and are proving to be the cause of darkening the horizon of the freedom of India, and in order to make peace and cleanse the political atmosphere which was becoming disturbed day by day, it cause those preachers who are engaged in waging a religious war of sorts to be recalled. However, no party has had the right to stop anyone from such religious preaching which, along with inter-communal tolerance, is of a reasonable and mild type".

The following resolution was presented regarding the Sanghatan :—

"Since in certain circles of the movement of the Hindu Sanghatan it has been so understood, rightly or wrongly, that it has been devised to be a powerful programme vis-a-vis the Muslims in order to bring the Hindus into clash with the Muslims, such a thinking has very severely injured and made alarming the peace of the country. Hence this council proposes that the All-India Congress Committee strongly request the Hindu Mahasaba that, assessing these delicate and dangerous conditions through which our country is passing, it postpone the present form of Hindu solidarity from which the engendering of harmful dangers is being always apprehended. However, when the atmosphere of the country becomes suitable and the conditions return to normalcy, the All-India Congress Committee be requested that it advise such plans to develop the physical strength of both Hindus and Muslims whereby both the communities, severally and jointly, may protect their physical powers from general debility which is being observed today, more or less, in most of the individuals of both the communities, so that the country may acquire the services of such of its sons, and the good people may be enabled to protect their life, wealth, honour and religion from the wicked ones".

It can be called nothing but ill-luck of the country that at that time this conciliatory appeal of the Dar al-Ulum ended up as a cry in the wildernes. On the other hand, when news arrived incessantly in the Dar al-Ulum, through letters and newspapers, of the intolerable communal activities of the Arya Samaj and the apostasy of the neo-Muslims, a delegation of preachers was dispatched on 12th Jamadi al-Ukhra from the Dar al-Ulum.

It was known from the report of the delegation that the movement of the Arya Samaj had spread in a very organised manner and on a very wide scale, and, therefore, to countercheck and counterwork more preachers, in sufficient numbers, were required. So, in pursuance of this suggestion, several other delegations consisting of the teachers and students of the Dar al-Ulum were sent one after another. Making Agra the base of preaching activities, an office of the ulema of Deoband was opened there under the supervision of Maulana Meerak Shah, a teacher of the Dar al-Ulum, who used to dispatch preachers wherever they were needed. Thanks to Allah that as a result of the untiring efforts of the preachers countless renegades recanted and returned to the fold of Islam. The Muslims of those places where the movement of the Arya Samaj was in operation were generally simple-minded and ignorant of religion and hence they used to fall easy prey to the adversaries. The preachers, through sermons and preaching, re-acquainted the Malkana Rajputs (who were in fact neo-Muslims) with Islam, made arrangements for their religious education and opened madrasahs at various places. At many places the Muslim missionaries had to break lance with the Arya preachers in which the preachers of the Dar al-Ulum were generally successful.

It appears from the informations which the preachers sent from time to time that initially they had to suffer various severe harassments from the perversities and cruelties of the recusant and recalcitrant Malkanas. In the earlier stages, when the preaches reached Tasai, a village in the erstwhile Alwar state, the Malkanas refused to accommodate them; the Malkanas used to make fun of the preachers' ablution (**wuzu**) and when the latter would ask for water, they would answer with brickbats. But the preachers, putting up in mosque, went on bearing with the Malkanas' vexatious behaviour with fortitude and determination for a long time. When the preachers' cup of patience overbrimmed and success kept evading, willy-nilly they thought of returning. But at night some of them saw in dream that the Holy Prophet (peace and blessings be on him!) was busy smilingly in putting a check on the mischief of apostasy. This great good tiding revived and bolstered up their spirits, and, on the one hand, the condition of the Malkanas, by divine destiny, took a sudden turn and their vexatious harassment changed into acts of providing comforts.

There is no denying the fact that during this delicate period many other institutions and societies besides the Dar al-Ulum participated more and more in the preaching efforts. The activities of the Jami'at al-Ulama-e Hind were also not any the less in this field, so much so that when it also opened its missionary office at Agra, the Dar al-Ulum, in

order to maintain a joint position, thought it advisable to affiliate its own branch of preaching to the Jami'at's office. Accordingly, from Rabi al-Awwal, A.H. 1342, this decision was put into practice. But from the manner in which the common Muslims and newspapers acknowledged the services of the Dar al-Ulum, it appears that the efforts of the Dar al-Ulum were much more extensive, organised and valuable. The newspaper "Siyasat" (Lahore), in its issue of June 27, 1922, had written : "As far as the protection of religion, repudiation of the antagonists and reformation of the Muslims are concerned, the part of the teachers, preachers and organisers of the Dar al-Ulum, Deoband, far exceeds that of the whole of India. As for instance, if those unlimited efforts which the Arya Samaj put in against Islam are considered, it will be as clear as day to you that one who stood face to face with these efforts more prominently, it was the Madrasah-e 'A'liya, Deoband, only and it can be claimed that the talks of true religion, Arabic sciences, Tafsir, Hadith and Fiqh, by Allah's help, are existing to a great extent due to the auspicious existence of Deoband".

The newsdaily 'Zamindar" (Lahore) had stated : "It is needless to mention how valuable services the Dar al-Ulum is rendering in the prevention of the mischief of renegation; its teachers and students are active in achieving this object with utmost concentration and it is an open fact that a real teaching institution is that which may enter the field of action in the hour of need". (**Zamindar** Lahore, June 24, 1923).

ARRANGEMENT FOR MISSIONARY EDUCATION

This assault of the Arya Samaj was so severe that a mere "defensive attitude" was not sufficient to hold it at bay. Hence as an aggressive method, arrangement for the study of Sanskrit was made in the Dar al-Ulum to equip the preachers with the direct knowledge of the Arya creed. Maulavi Abu Rehmat of Meerut who was well-versed in Sanskrit was called and entrusted with the task of teaching the preachers. By a strange co-incidence, Dr. Ghulam Muhammad also offered his services to the Dar al-Ulum. He was formerly a vigorous member of the Arya Samaj's preaching mission and a reputed scholar of Sanskrit, and, having been affected by the beauties of Islam during this very period, had entered the pale of Islam. With Dr. Ghulam Muhammad's attention and labour, in a short time a batch of such preachers was prepared from amongst the students of the Dar al-Ulum who, besides polemics, had had sufficient proficiency in Sanskrit also, and besides counterblasting the opponents used to compel them to be on the defensive by directly attacking their religion. The effect of all this was that before long the

adversaries' activities cooled down and the unpleasant communal atmosphere which the Arya Samaj had created in the country being over, conditions reverted to the normal.

A.H. 1343 : THE EBB & FLOW OF FOUR YEARS' FINANCES

The inevitable consequence of the severity and uproar with which the ferment of Shuddhi-Sanghtan had arisen in A.H. 1341 was but this that the Muslims devoted all their attention to it. This exigence of time in itself commanded much importance but it was also unescapable for the finances of the Dar al-Ulum to be affected by these conditions. In A. H. 1340 the average of income was Rs. 82,000 and expenditure Rs. 62,000. In A. H. 1341, the income suddenly dropped to Rs. 59,000 and the expenditure rose to Rs. 62,000. However, in A.H. 1342, the previous deficit was made good to a great extent for in that year the income was Rs. 94,000 and expenditure only Rs. 79,000. But since the after-effects of the previous broil were still persisting the income in A.H. 1343 again dipped to Rs. 73,000 and expenditure went upto Rs. 99,000. At all events, this uniformity of the ultimate results, despite the imbalance and ebb and flow of income and expenditure during this 4-year period, was amazing that all the affairs of the Dar al-Ulum continued as usual without the slightest change; it is, therefore, not improper to interpret this happening as a miracle of the Dar al-Ulum.

A.H. 1344 : THE VICE-CHANCELLOR'S RETURN FROM HYDERABAD

It has been stated in the particulars of the year A.H. 1340 that the Nizam of the Deccan had called Maulana Hafiz Muhammad Ahmed to grace the post of Chief Mufti in the High Court for a period of three years. The Majlis-e Shura while sanctioning his leave for three years had decided that during his stay in Hyderabad his connection with the Dar al-Ulum would continue as usual. As such. all the important matters of the Dar al-Ulum were being discharged with his opinion and counsel, as has been stated in the foregone. Besides this, he used to come to Deoband every year for two, three months to render service to the Dar al-Ulum in person also. At the end of the 3-year period it was extended by one more year by a royal firman. But during this period of extension his health deteriorated. When illness persisted, he tendered his resignation before the expiry of the period of extension and came back to Deoband in the beginning of Rabi al-Awwal. The Nizam of the Deccan personally attended the farewell-function in the Public Park, complimented his glorious services in glowing terms and issued a firman for starting a monthly pension of Rs. 500/- as a reward for his fine services. In fine,

with as much unusual honour and respect this connection had begun, it came to a conclustion also with similar respect and dignity.

MAULANA HABIB AL-RAHMAN IN PLACE OF THE VICE-CHANCELLOR

Accepting his resignation the Nizam had said : "We want to appoint Maulana Habib al-Rahman Usmani in your place. Please inquire from him and give us the reply". Maulana Habib al-Rahman, in compliance of the order, accepted this relation and on 22nd Jamadi al-Ula went to Hyderabad. But after two, three months when the Vice-Chancellor's illness was protracted, the Majlis-e Shura decided to recall the Maulana. Accordingly, a petition was sent on behalf of the Majlis to the Nizam's court to kindly permit the Maulana's return to Deoband. Consequently, he left Hyderabad and reached Deoband on 12th Rabi al-Awwal, A. H. 1345.

HAZRAT THANVI'S PATRONAGE

After the Shaikh al-Hind's demise no holy and influential man could be selected so far for patronage. To fill up this important post the Majlis-e Shura, on Maulana Sa'eed al-Din's proposal, nominated Hazrat Thanvi unanimously for it. His lauded self, due to his many preoccupations, was initially not prepared to accept it but when the Majlis and the management insisted upon him too much, he at last accepted it.

AN IMPORTANT INCIDENT

Though the Dar al-Ulum from its very inception has been a victim, like the well-guided caliphate, of various misfortunes, an important one that befell it about the end of this year was the first of its kind in the history of the Dar al-Ulum. The misfortunes that had befallen it so far were of an external origin but this one had cropped up from within. Initially it began with accidental complaints of students against the administrators of certain departments; such complaints against administrators generally crop up everywhere. The late Maulavi Gul Muhammad Khan was incharge of various departments like the kitchen, etc. The students had many grievances against him. On the occasion of the annual examination in the month of Sha'ban and right in the examination hall, these ordinary things all of a sudden adopted the shape of an incident which later on became a great and important disturbance in the history of the Dar al-Ulum. For the crime of indulging in the regrettable and insulting behaviour of man-handling Maulavi Gul Muhammad Khan, five students were rusticated and the administrators against whom the stu-

dents had lodged complaints were effectively warned; but the rustication of students created excitement among a large body of students. In order to strengthen their demands the students established a party under the title "Lujnat al-Ittehad". Considering this party to be a source of interference in the administration the Dar al-Ulum declared it illegal. Meanwhile, after the examinations were over, the annual vacation started; the students, therefore, went away to their native places and the disturbance subsided for the time being.

A. H. 1345 : THE REVIVAL OF THE PAST DISTURBANCE

Though the students' disturbance that had started the year before seemed at that time to be the outcome of transient condition and the grievances of the students had been redressed in time, later on the incidents went on increasing and at every turn of the pace occurred such sudden changes which made the conditions much more severe. The students' party, Lujnat al-Ittehad, founded a year before, not only survived but was also gaining strength day by day. But whatever had happened so far was confined to the students only — they had not received any support from the teachers — when, unexpectedly, Maulana Anwar Shah Kashmiri delivered, one after another, two speeches in support of the students' demands in the mosque of the Dar al-Ulum. Hazrat Maulana Mufti Aziz al-Rahman, Hazrat Maulana Shabbir Ahmed Usmani, Maulana Siraj Ahmed and some other teachers also joined hands with Shah Sahib. On the eve of the annual examination a demand was made from the side of the students for the removal of the steward from the kitchen. This demand was based on an ordinary conflict between the steward and the students. On the one hand the management was taking exception to the legitimacy of this demand and, on the other, the students were adamantly insisting upon the removal of the steward of the kitchen. This protest grew into such proportions that declaring it to be an encroachment on the administration the insubordinate students who were very active in leading this agitation were expelled. This expulsion further intensified the excitement and now the Lujnat al-Ittehad began to bring their demands to the notice of the whole country through newspapers. This started a chain reaction and a long series of supporting and repudiating articles in newspapers continued to appear for a long time.

AMENDMENT IN THE CONSTITUTION

To bring under control the conditions that were obtaining in the internal administration of the Dar al-Ulum for nearly one year due to dissensions, the need was felt to give a wider scope comparatively to the

powers of the management. Changes and alteration were made for this purpose in the constitution. For the patron's facility the Majlis-e Shura held its meeting at Thana Bhavan instead of Deoband. The details of the rules and regulations of the constitution will be presented under the heading 'Administration' in the coming pages.

THE ESTABLISHMENT OF THE EXECUTIVE COMMITTEE

Besides amending and repealing some portions from the constitution, the Majlis-e Shura, with a view to get help and co-operation and for reduction of work, appointed a subsidiary committee (Executive Committee) consisting of five members. In the selecting of these members it was kept in mind that they should be those residing in the vicinity of Deoband so that, besides having the convenience of attending the monthly meetings, they also might inspect the Dar al-Ulum from time to time.

A.H. 1346: RESIGNATION OF THOSE WHO CONCURRED WITH SHAH SAHIB

The confusion created by dissensions that was going on in the Dar al-Ulum during the past two years used to subside sometimes but would not be removed totally and hence even after subsiding and sinking down it used to shoot up conspicuously again and again. In Ziqa'da, A.H. 1346, Shah Sahib went on leave to his native Kashmir and in Safar, A. H. 1346, he sent his letter of resignation from there. On 2nd Rabi al-Awwal he came back to Deoband but since he had resigned from the Dar al-Ulum, he did not begin teaching. The personality of the dean in the Dar al-Ulum has always been held important; naturally, therefore, his estrangement was sure to affect the students. As such, on and from 3rd Rabi al-Awwal, i.e., on the second day of Shah Sahib's return, Lujnat al-Ittehad, launched an educational strike, which continued for ten days. This was the first instance of educational boycott in the Dar al-Ulum. Through the effort and endeavour of Maulana Mufti Kifayat Allah and Maulana Ahmed Sa'eed Dehelvi a compromise was apparently made for some time as an immediate result of which the strike was called off then.[1]

---

1. This dissension that had started in A.H. 1344 continued almost upto A.H. 1347. The detailed particulars of the same are mentioned in the records of the Dar al-Ulum and its annual reports, as also in the files of newspapers, "Al-Ansar" and "Muhajir", which were published in this connection. But it is obvious that these were transient things; now neither those conditions obtain nor the details of these happenings have any useful aspect in them. The present writer, therefore, considers it sufficient to state only those points of the events whereby the important aspects of the events may come before the reader.

In view of the great ones of both the parties and their knowledge and accom-

In early Rajab a meeting of the Majlis-e Shura was held in which, on account of their divergence, Hazrat Mufti Sahib and Maulana Siraj Ahmed, a teacher of the Dar al-Ulum, Deoband, were requested to tender their resignations. As a protest against this development some other teachers also tendered their resignations. At this the students, by way of protest, declared a strike for the second time. It is necessary to point out here that during this whole period of dissidence the teachers and the taught had devided into two factions. One of these consisting of those students who belonged to the Jami'at al-Talaba was siding with the management, and the other which had made demands and launched the strikes

---

(Foot-note continued) :

plishments, honesty and integrity, and fear of Allah and piety, the nature of these divergences should be considered based on honest difference of opinion, even as the divergence and disputes of many Companions and Imams (May Allah be pleased with them!) have been described in the pages of history Divergence of opinion is a natural trait of the human disposition. In the prophetic language it has been said about it : "Divergence of the ummah is a mercy", provided of course, if it is based on **bona fides**. In A.H. 1355 when Maulana Shabbir Ahmed Usmani came to the Dar al-Ulum as its chancellor, he, stating the causes of this dissension and confusion in a public gathering had said in a very succinct manner : "Even as the result of boil and ferment, agitation and storm in the sea during a particular season appears in the form of vapours that form into black squalls which become the immediate cause of the freshness and greenness of the earth, particularly when the earth, due to its dryness and thirst, is in dire need of water. But when there is billowing and agitation in the sea due to its boiling, some partial losses are also caused which very often endanger even the mighty sailing ships. However, the people who have an eye upon Allah's mature wisdom, they do perceive that there must be some absolute benefit in this loss also. Though this cyclonic agitation and boiling of the sea does involve some people in distress and destruction, the Divine Will has in view some great benefit and provision of life from the same for the creatures. Exactly like this a storm, an agitation, a surf arose in the academic sea of the Dar al-Ulum and its waves clashed with each other. This surging and commotion of the sea did cause some losses but the vapoury clouds that rose from here burst as clouds of mercy on the remote land of Gujarat which was then absolutely deprived of and destitute in knowledge and the Holy Prophet's (Allah's peace and blessings be upon him!) sunnah. By the arrival of the ulema of Deoband there the magnificent madrasah that came into existence at Dabhel (Dist. Surat) is today watering every part of Gujarat with its academic benefits, and the land of innovations **(bid'at)** of Gujarat, thank Allah, is today illuminated with the light of the Quran and the Sunnah"

So this is the outcome, in Allamah Usmani's words, of that surging and boiling of the academic sea of the Dar al-Ulum which kept up continuously for three, four years a storm and commotion in the otherwise placid milieu of the Dar al-Ulum raging and raving. Truly has said someone : "Sometimes God raises an evil in which there may be our good".

S. M. Rizvi

belonged to the Lujnat al-Ittehad and was attached to Hazrat Shah Sahib. The former faction not only did not participate in the strike but also contended with the latter very enthusiastically. This was the last month of the academic year. To bring the circumstances under control the dates of examinations were extended. Two-thirds of the students took the examinations and the rest continued their strike as usual.

After the second strike the formal relation of Hazrat Shah Sahib and other teachers and students who saw eye to eye with him was completely cut off; moreover, all those students who were interested in Lujnat al-Ittehad were dismissed from the Dar al-Ulum.

A.H. 1347 : AN INQUIRY COMMISSION FROM HYDERABAD

Affected by the dissatisfaction, which was being expressed through newspapers for the past two, three years regarding the administration and accounts of the Dar al-Ulum, able persons from several places came to the Dar al-Ulum at different times, inspected the affairs and audited the accounts. In this connection the Nizam of the Deccan appointed Dr. Sayyid Muhi al-Din, assistant director in the education department, Hyderabad, to audit the accounts of the Dar al-Ulum. Dr. Sayyid came to Deoband in early Muharram with a team of accountants from his education department. They stayed for several days, checked the accounts, observed the teachers' method and style of teaching and inquired into the affairs of the different departments.

While welcoming the Nizam's attention and concern in the written statement which Maulana Habib al-Rahman, vice-chancellor of the Dar al-Ulum, put before Dr. Sayyid, he also threw light on the working of the Dar al-Ulum in the following words :—

"The current particulars of the Dar al-Ulum are divided into four parts: (1) Accounts of the Dar al-Ulum, (2) Arrangements of the Dar al-Ulum, (3) Principle of the Dar al-Ulum, and (4) Dissensions in the Dar al-Ulum, As regards the accounts of the Dar al-Ulum I want to say only this much that if any defalcation is proved then, undoubtedly, the removal of the present vice-chancellor is necessary. In respect of the arrangements of the Dar al-Ulum the principle observed is to provide facility in working. The Dar al-Ulum never claimed nor can ever claim that its arrangements are free from defects; in fact no one can claim this. The servants of the Dar al-Ulum are always in search of shortcomings and flaws and try to rectify them, and do not backslide from reasonable advice and correction".

The excellence, soundness and neatness of the educational affairs and accounts of the Dar al-Ulum impressed Dr. Sayyid very much. The report that he presented about the Dar al-Ulum completely satisfied the Nizam also.

THE INCIDENT OF HAFIZ SAHIB'S DEMISE

The Nizam of the Deccan had expressed before Hafiz Sahib, when the latter was gracing the great post of Ifta in Hyderabad, his desire to see the Dar al-Ulum. In the beginning of this year the authorities of the Dar al-Ulum opined that Hafiz Sahib himself go personally to Hyderabad to remind the Nizam of his promise and invite him on behalf of the Dar al-Ulum to condescend to take the trouble of visiting it. Hafiz Sahib, in spite of his old age and too much weakness and debility complied with the party's wish and prepared to undertake this long journey to the Deccan. On 28th Rabi al-Thani he started for Hyderabad. Reaching there he had a telephonic talk with the Nizam and fixed a time of audience with him. But divine destiny had intended something else. On the day of appointment there was suddenly such a severe attack of piles — an ailment he had been suffering from for a long time — that the physical faculties began to slump and the severity of the disease reached a state of despair. When there remained no possibility of a meeting with the Nizam, it was decided to take him to Deoband with all possible haste. An entire compartment of the second class bogie was reserved and he started with all his journey-companions in the morning of 3rd Jamadi al-Ula from Hyderabad for Deoband. When the train reached the Nizamabad railway station, remembrance **(zikr)** of Allah was current on his tongue. The fingers were folded on the figure of 29 when, with the word of Allah, the soul left the body. May Allah have extensive mercy on him !

The dead body was taken out of the train at the Nizamabad railway station. No sooner did the news reach the town than a vast concourse of people gathered there and the bier was prepared. Relatives and the Nizam were intimated telegraphically. In his reply the Nizam asked the bier to be taken to Hyderabad. In compliance with his wish it was taken there. Between Nizamabad and Hyderabad funeral service was held at several places. Next day, on 4th Jamadi al-Ula, before the Asr prayer, this martyr of the-death-in-journey, as per the Nizam's proposal, was laid to rest with royal honours in the special graveyard of Hyderabad built and reserved by the Nizam himself under the name "Kitta-e Saulihin" ("the Yard of the Pious") for great and respectable people. The Nizam spoke with deep feeling in the condolence speech he delivered in the mosque of

the Public Park : "Alas! He had come to take me to Deoband but he himself dwelt here".

The period of Hafiz Sahib's vice-chancellorship is in fact a golden and brilliant chapter in the history of the Dar al-Ulum. On account of the great services he rendered to the Dar al-Ulum and the magnificent and all-sided progress the Dar al-Ulum made during his stewardship, his demise was considered a stupendous shock to the community throughout the country. Condolence meetings were held throughout the length and breadth of India in which he was paid glowing tributes and recompense was remitted to his departed soul through concelebrations. These details will be presented in his biographical sketch.

A.H. 1348-49 : THE INCIDENT OF MAULANA HABIB AL-RAHMAN'S DEATH

The deep wound Hafiz Sahib's death had inflicted upon the Dar al-Ulum, rather the whole group, the year before had as yet not healed when this year occurred the shocking incident of Maulana Habib al-Rahman Usmani's demise.

It is stated in the report for the year A.H. 1348 :—

"This year in respect of the success of the objectives of the Dar al-Ulum was a successful year. As compared with the past years, this year the departments had reached the acme of progress. The strength of the students, the range of income and expenditure, increase in outfit and the plenitude of public resort — all were progressing".

"But in the midst of this abundance of progress such a painful incident was also ordained by divine destiny for the Dar al-Ulum which, in its campus and as regards its history, will be always looked at sorrowfully; and though we may not construe it as a decline of the Dar al-Ulum, on account of our natural feelings we cannot hep saying at least this much that this occurrence made all kinds of progress murky and the joys of the past could not overcome the grief of the present. This was the incident of the sad demise of the **Pride of India** Maulana Habib al-Rahman Usmani which threw a pall of sorrow and gloom over this sanctuary of knowledge and action once again after A.H. 1347. As yet the soul-melting incident of the past year, that is, the scar of the permanent separation of the chancellor in A.H. 1347, had not been effaced from our hearts when in A.H. 1348 this soul-crushing accident still more deepened that wound".

The date of 3rd Rajab, A.H. 1348 was a calamitous date in the history of the Dar al-Ulum when at 8-00 p.m. the Dar al-Ulum was being deprived of the graces and blessings of this auspicious being, turning every man into a picture of gloom. The orphanhood that had beset the Dar al-Ulum in A. H. 1347 was completed on this date of A.H. 1348. In the night between 3rd and 4th Rajab the holy corpse was put in the vice-chancellor's office to lie in state. The charpoy which his sacred body had graced for thirty years had become that night the cause of gloom and grief for all the attendants as a bier. It was Friday on 4th Rajab. The obsequial duties were performed early in the morning. At about 10-00 a.m. Maulana Qari Muhammad Tayyib led the funeral service. There was as if no end to the concourse of mourners; the courtyard of the Dar al-Ulum was fully crowded, students and townspeople surging and squashing all over. The bier reached the Qasimi graveyard at about 11-00 a.m. and, at 12-00 noon, entrusting this treasure of knowledge and action, this depository of wisdom and sagacity, to the dust, all the people came away empty-handed. "We belong unto Allah and unto Him is the retreat"!

In respect of his determination and perseverance, courage and daring, wisdom and prudence, thought and insight, and, above all, his extraordinary administrative ability, considering all these qualities of his, his death had been acknowledged to be exceptional and singular. His vast knowledge of history and literature was fabulous and famous. From the historical point of view, his momentous and popular book entitled **Isha'at-e Islam** is a prodigious masterpiece and a great memento. Besides this, several other literary compilations like **Lamiat al-Mua'jizat** and **Qasida-e Munajatia** (Arabic qasidas) etc. are a just witness to his abilities.

SELECTION OF MAULANA QARI MUHAMMAD TAYYIB AS VICE-CHANCELLOR

About the end of A. H. 1339, a member of the Majlis-e Shura, Maulana Sa'eed al-Din Rampuri, had made a proposal in the Majlis that "the honourable vice-chancellor has become weak due to old age and although these gentlemen (he and his colleague) have not so far let come any laxity or discrepancy in their services, it is the duty of the Majlis-e Shura that perceiving this matter it adopt such means whereby these gentlemen, on the whole, receive help in their functions". The text of the proposal was as under :—

"Whatever services the honourable vice-chancellor and the pro-vice-chancellor (may Allah keep them safe !) have rendered are as clear as the sun. Now due to demands of old age and different ailments both of them have become weak. Although they do not let any laxity come in

their services to the Dar al-Ulum, it is the duty of the Majlis-e Shura that it, perceiving this matter, provide such means whereby both these gentlemen particularly get assistance in the discharging of their functions. Hence it is necessary to propose the creation of a post for a second pro-vice-chancellor (or rector), and it is necessary that on this post is appointed a highly educated, high-bred and influential man, having as true and sincere sympathy for the Dar al-Ulum as these two gentlemen have. So, as per my opinion, I propose Maulana Qari Muhammad Tayyib (may Allah keep him safe!) for this post. The said Maulana is young, virtuous, learned, a scion of a noble family and has had ancestral sympathy, true and sincere, for the Dar al-Ulum, from generation to generation.

"The honourable vice-chancellor is the son of Maulana Muhammad Qasim (Allah's mercy be on him!) and Maulana Muhammad Tayyib is his grandson. During the regime of the present vice-chancellor, whatever progress was made in income, addition in the teaching classes, increase in the number of students, and whatever dignity and rank the Dar al-Ulum achieved from day to day in remote countries outside India generally, the Dar al-Ulum itself is an evidence personified thereof. Hence the obligation devolves upon the well-wishers of the Dar al-Ulum in general and on the Majlis-e Shura in particular that the administration of the Dar al-Ulum should be entrusted to a member of this family on the condition of ability and capacity so that the spiritual grace which has been helpful and useful in the advancement of the institution may continue".[1]

In compliance with this proposal of the Majlis, in A.H. 1341, Maulana Qari Muhammad Tayyib was appointed pro-vice-chancellor. But this post did not suit his temperament; it was against his grain. Keeping off from administrative affairs, he used to like and pay full attention to academic and educational occupations. As such, after a short while, of his own volition and insistence, he got himself transferred to the teaching department. But, at last, the insistence of his elders compelled him to take charge again as pro-vice-chancellor, on which post he served till Rajab, A.H. 1348. After Maulana Habib al-Rahman Usmani's demise, the Majlis-e Shura, by way of a first trial, made him officiating vice-chancellor, and when it became certain that he had ample competence to discharge the functions of this post, he was confirmed as a permanent vice-chancellor with the following decision. The resolution of the Majlis was as under :—

"We, the members of the Majlis-e Shura, Dar al-Ulum, Deoband, staying in the Dar al-Ulum from 18th Shawwal to 21st Shawwal, A.H. 1348, inspected all the departments of the Dar al-Ulum thoroughly, and decided, without fear or favour, all the debatable matters presented before

1. Register Tajawiz-e Majlis-e Shura, A.H. 1340.

the Majlis-e Shura by the vice-chancellor. We, the members, bear witness to the fact that from the time Maulavi Muhammad Tayyib has taken the reins of vice-chancellorship into his own hands, integrity and sincerity of intention as well as love and hatred for the sake of Allah, as also resoluteness, steadiness and perseverance in the discharge of rights and devotion to duty, are amply proved. 'And many pure and auspicious praises be to Allah for this'! We all have a firm hope from Allah's grace and magnanimity that the good qualities that have been displayed by the vice-chancellor will, in future, Allah willing, appear manifold. 'That is not a hard thing for Allah'. These words have wrung out of our hearts spontaneously, admitting neither affectation nor applause for the vice-chancellor's services".[1]

EXTENSION IN THE MOSQUE & COMPLETION OF THE DAR AL-HADITH

Due to the ever-growing number of students the mosque of the Dar al-Ulum had become less roomy; in sun and rain particularly there used to be much inconvenience. Hence the first active proposal that Maulana Qari Tayyib penned as vice-chancellor concerned the building of the upper storey of the mosque. The courtyard of the mosque also was extended in the eastern direction and the water-fountain which was previously at the end of the courtyard now, after extension, came near its centre. All the expenses for this construction were paid by Sayyid Zain al-Abidin of Hyderabad. And the imposing building of the Dar al-Hadith which was under construction for a long time was, thanks to Allah, completed in all its aspects.

A.H. 1350—51 : THE STARTING OF DAURA-E TAFSIR

A proposal was under consideration in the Dar al-Ulum for quite some time that even as higher education of Hadith was being given through the Daura-e Hadith, it was necessary to introduce Daura-e Tafsir also into the curriculum for creating insight in Tafsir. In the discipline of Tafsir so far only Sura-e Baqrah of the **Jalalayn** and **Tafsir-e Baizawi** was included in the syllabus. The teaching of these books did create so much aptitude and earnestness in understanding the Quran that a student, after completing his education, could acquire more insight through self-study, and, when required, could derive benefit, on the whole, from the Quranic verses. But since all people do not have such favourable circumstances that they may, after the educational career in an institution is over, continue to have daily practice of studying the sciences and add still more to their knowledge and information, it was considered necessary that during the period

1. **Rudad** for A.H. 1348-49, p. "H".

of education itself a store of detailed information concerning Tafsir should be provided so that later on if the student might not get a chance to read more books, the stored knowledge of Tafsir might make it good to some extent.

In the Islamic madrasahs of India, prior to the period of Hazrat Shah Wali Allah, the condition of the science of Hadith too was the same. The study of **Mishkat al-Masabih** and **Mashariq al-Anwar** was considered sufficient. Shah Sahib was the first person who altered this old method and raised the standard of the teaching of Hadith. The Dar al-Ulum adopted this standard and disseminated it duly; it is for this reason that the Daura-e Hadith for the teaching of Hadith in the Dar al-Ulum has always had a distinct position.

Along with starting the Daura-e Tafsir two more standard exegetic works were included in the syllabus : **Tafsir-e Baizawi** and **Tafsir-e Ibn Kathir**. Both these books are considered very important in the Science of Tafsir for the proper understanding of the holy Quran. Prior to starting the Daura-e Tafsir, it is compulsory preliminarily to read first the **Jalalayn** and, in the principles of Tafsir, **Al-Fauz al-Kabir**. With the advent of the Daura-e Tafsir in the Dar al-Ulum the standard of the Science of Tafsir too, like that of the Science of Hadith, has become very high.

COMPULSORY PRACTICE OF CANTILLATION

The teaching of cantillation (**tajvid**) had begun in the Dar al-Ulum in A.H. 1321 but so far its practice and learning was optional for the students. From this year it was made compulsory and a rule was made that as long as the student did not practice the **Para-e Amm**, he should not be awarded the degree (lit., the sanad of completion).

A.H. 1352 : THE CONSTRUCTION OF THE UPPER DAR AL-HADITH

Initially, when the proposal of Dar al-Hadith was under consideration, there was a suggestion that the building of the Dar al-Hadith should be built above the Nav-darah. Accordingly, its foundation-stone too had been laid. But later on, according to other suggestions, in A.H. 1333, the construction of the Dar al-Hadith was begun on the back side of the Nav-darah instead of upon it, and within a few years, due to the attention of and generous spending by charitable Muslims a very magnificent building was erected, having a very spacious hall and several large rooms. It is the first building of its kind among the Islamic institutions of India; but exactly twenty years after the beginning of its

construction the need was felt due to the ever-increasing number of students that another hall as per the proposed plan of A.H. 1339 should be built above the Nav-darah for the teaching of Hadith. Accordingly, in A.H. 1352, its construction was started and in a few years this grand hall was also completed.

IMPROVEMENT IN THE RULES OF ADMISSION

The system of admission of students prevalent so far was somewhat mazy and cumbersome. The students had to submit hand-written application for getting admission and due to lack of order and arrangement in this system, the giving of priority to some and the causing of delay to others in giving admissions, most often caused much inconvenience and trouble to the candidates. To remove this discrepancy, forms of admission were printed and introduced from this year. Now the old and fresh students have to fill up separate forms, and the arrangement is such that the application-form may pass through all the departments, concerned within a week so that all the requirements of admission, relevant lessons, time-table, distribution of books, issue of stipends and the arrangement for hostel-seat may be done in time.

TICKET—SYSTEM FOR MEALS

Like the rules of admission, suitable improvement was made in the system of the distribution of food also. The system current so far was that the students used to go to the kitchen at the scheduled hours and used to bring their food as per chance. Besides crowding and scrambling, one great defect in this system was that it used to be difficult to find out whether a student had not taken his food or had taken it twice. This thing was dependent merely on the memory of the distributor of food. So, to regularize the system, round aluminium tickets were prepared both for morning and evening meals, the words 'morning' and 'evening' clearly engraved on them and both the sets given distinct colours. Numbers have also been engraved on the tickets, each number having two tickets. The students' names are entered in the kitchen register in serial order, and the ticket of a student bears the same number which is written against his number in the register. When a ticket is surrendered by a student, another ticket of the same number is issued to him for the next meal. The distributor of tickets gives food after checking the ticket-number. While this system has created ease and facility for the students, the establishment of order and discipline in distribution has also done away with the apprehension of anyone's taking food twice. Moreover, if any student is absent at the time of the distribution of food,

it can be easily traced and, most important of all, food is distributed easily and quickly to one thousand students within an hour.

A.H. 1353 : AN AUSPICIOUS DONATION

In Shawwal, A.H. 1353, Maulana Qari Muhammad Tayyib went for pilgrimage to the House of Allah at the holy Mecca. There Shah Niyaz Ahmed, who was a spiritual successor (khalifa) of the Shaikh al-Masha'ikh Haji Imdad Allah Mahajir-e Makki (may his secret be sanctified!), donated six thousand rupees for the Dar al-Ulum. It will not be inappropriate if this valuable sum, besides being the donation of a possessor of spiritual connection (**sahib-e nisba**) and a saintly man, is interpreted as a glorious gift from the land of the holy of holies — the House of Allah. This was most probably the first occasion of aid to any remotest institution from the holy land.

THE ISSUING OF PENSION

There is no superannuation-limit in the service of the Dar al-Ulum. As long as an employee is physically fit and sound to discharge his assigned duties, it is not liked to be deprived of his consummate knowledge and experience of work. But when the physical faculties decline and superannuation becomes inevitable, the services of an old employee amply demand that he be treated with benevolence, condescension and protection. No rule had been fixed for it so far. When Maulana Muhammad Yasin and Munshi Manzoor Ahmed who had been rendering teaching service for nearly forty years in the Persian class were retired, the Majlis-e Shura, in view of their long service, decided to award pension to them.

A.H. 1354 : THE CHANCELLORSHIP

The year before, during the period of the vice-chancellor's journey for pilgrimage, Maulana Shabbir Ahmed Usmani had been appointed as acting vice-chancellor. In A.H. 1354, the Majlis-e Shura, in view of his great personality and learning, selected him for presiding over the management as chancellor. At that time his permanent residence was at the famous madrasah of Gujarat at Dabhel and he was not prepared to break off his relations from there completely. So initially the situation was such that he would stay alternately at Dabhel for some time and at Deoband for some time. But at last the centrality of the Dar al-Ulum drew him to Deoband.

THE PROBLEM OF PATRONAGE

Among the important events of this year one is that of patronage. From the incipience the form of patronage of the Dar al-Ulum was this that the personality who used to be more distinguished than others in the group in terms of knowledge and accomplishments, abstinence and piety, augustness and soundness of judgement, was considered to be the referee in the administrative affairs of the Dar al-Ulum and the Majlis-e Shura, as regards the decisions of its proposals, used to refer to him. But there was no regular regulation for this; and the fact is also this that in the Dar al-Ulum, instead of the procedures of show and display, the discharging of works in fact has been dependent mostly on uprightness, morality, sincerity and love for Allah. The purport of the patron's powers was this that in case of divergence of opinion among the members the decision used to be made according to the patron's opinion, whether or not it might be on the minority side. However, if the members passed anything unanimously and the patron happened to differ from it, then he would send it back giving the reasons of his dissent, supported with arguments, in writing, to the Majlis for reconsideration. In such a case if the Majlis would not recant from its former opinion, then, however, the opinion of the Majlis would continue as before and would be enforced without the patron's assent.

In A.H. 1345 when laws for the administrative affairs were codified, the procedure mentioned above was regularised. But in A.H. 1348 there cropped up such conditions that divergence of opinion was created in this regard in the Majlis-e Shura. The opinion of one group was in favour of this procedure while the other group was interpreting it as the helplessness of the Majlis and its being unneedful, and wanted to make the majority opinion as the pivot of decision. As such, this problem came under discussion in several sittings of the Majlis. Maulana Hazrat Thanvi who was patron of the Dar al-Ulum since A.H. 1344, resigned of his own accord expediently from patronship. In Rajab, A.H. 1354, the Majlis-e Shura accepted this resignation in the following words :—

"This meeting of the Majlis-e Shura, with thorough deliberation and keeping in mind the respectability, sanctity and greatness of his, most regretfully accepts Hazrat Maulana Thanvi's (may his shadow never grow less!) resignation and requests his lauded self to cast his shadow always on the Dar al-Ulum with his pious invocations and lofty favours".[1]

A.H. 1355 : THE ESTABLISHMENT OF THREE DEPARTMENTS

In connection with the organizing of the graduates of the Dar al-

1. **Rudad-e Majlis-e Shura**, 30th Rajab, A.H. 1354.

Ulum and its well-wishers, surplusage of income, preservation of documents and records, and physical exercise of students, the following three departments were established :—

DEPARTMENT OF ORGANIZATION & PROGRESS

The purpose behind the establishment of this department was to establish through literature and practical work such a body in the country in the name of the graduates and well-wishers of the Dar al-Ulum which would universalize the effects of the Dar al-Ulum and every member would contribute at least one rupee per annum. In this connection, for surplusage of income envoys are employed as per need, to whom the different parts of the country are assigned. These envoys work in their assigned areas. The details of the performance of this department of organization and progress will be presented in the coming pages.

RECORD OFFICE

So far the papers, records, registers, etc. of the different departments of the Dar al-Ulum were being kept in the offices only. There was no regular arrangement and classification nor a catalogued memorandum, wherefore great difficulties were experienced in finding out the required papers whenever any need arose. The long age and vast affairs of the Dar al-Ulum had added to these difficulties still more. The papers used to remain scattered in different departments. Moreover, discrepancies that remained in the official papers used to become very harmful later on. To remove this drawback and difficulty a department named Muhafiz Khana (Record Office) was established and all the previous files of records, papers and documents were transferred to it. Now these are kept with proper arrangement and order so that the required papers can be found easily whenever needed and can be disposed off in time as per the official regulation. At the time of writing this book 114-year old record of the Dar al-Ulum is safe in the Record Office.

THE DEPARTMENT OF PHYSICAL EXERCISE

It needs no mention how much necessary is recreation and physical exercise for the maintenance of health; it is extremely necessary particularly for the students who keep themselves engaged in mental toiling day and night. Though the students till now used to play different games in their leisure-hours, there was no fixed arrangement and programme for it. In view of this important necessity it was systematically arranged and a separate department under the name "Shoba'-e Warzish-e Jismani"

("Department of Physical Exercise") was opened to offset the effects of mental labour and to provide recreation and satisfactory help through physical exercise for the development of the body and the acquirement of energy, stamina and strength. Moreover, it was also meant to obviate the danger **ab initio** of the students' resorting to immoral and wasteful amusements and pastimes.

In this department, besides various kinds of physical exercise, club-fighting, cudgel-play and tac-au-tac are also taught.

A DELEGATION OF THE ULEMA OF EGYPT

At this time a powerful delegation of the ulema of Jama-e Azhar consisting of prominent professors was in India. At the invitation of the Dar al-Ulum the members of the delegation came to visit the Dar al-Ulum in the evening of 2nd Zil qa'da, A.H. 1355. Next day they inspected the Dar al-Ulum. The delegation-members, on observing the teachers' diligence and application, the plurality of lessons, and the teaching of various arts and sciences, were feeling amazed. As such, the leader of the delegation, Shaikh Ibrahim al-Jibali, expressed his amazement again and again. He could not believe how the same teacher could teach for five-six hours at a stretch several higher books of different sciences and how he could acquire such comprehensive knowledge of those sciences.

After the inspection an address was presented in the welcome-function, replying which the leader of the delegation thanked the Dar al-Ulum and complimenting it on its academic servies expressed in emphatic terms the desire for strengthening still more the mutual ties between the Dar al-Ulum and the Jama-e Azhar.

A.H. 1356 : SOME NEW BUILDINGS

During the year under discussion, besides the usual daily happenings and occurrences, seven separate buildings were constructed. The first amongst these is the Institute of Persian which is situated near the old Persian classes and is named "Yadgar-e Sa'di" as a memorial to Shaikh Sa'di Shirazi (Allah's mercy be on him!). The expenses for its construction were borne by Sarwar Khan Gattadar of Hyderabad.

The second is the double-storeyed building of the Record Office, situated in the southern direction of the Vice-chancellor's Office.

The third concerns the completion of the students' new hostel. The details regarding it (as derived from the vice-chancellor's notes) are

that during the time of Maulana Hafiz Muhammad Ahmed and Maulana Habib al-Rahman only five rooms could be constructed in the north-western direction, though this grand hostel, as per plan, was to consist of 52 rooms. The work had to be stopped for want of funds and Allah alone knows how long this big building would have taken to complete with the ordinary daily donations. So Maulana Qari Muhammad Tayyib, the present vice-chancellor, undertook a journey to Hyderabad (Deccan) in order to obtain a big donation in a lump sum. The chief minister of the Hyderabad state then was Sir Akbar Hyderi. The Maulana, through the good offices of the late Nawab Abd al-Basit Khan, took an appointment to meet him. During the course of meeting, the Maulana, throwing light upon the purpose of his visit, said: "47 rooms of the new hostel still remain to be built, which is a royal type of work that can be completed only by a munificent religion-loving royalty and that, for us, in the period, is the Asafyah state of the Deccan only. You are its practical head at the time. Should you be lavish in it, your regime would be a memorable period and your name would always be remembered with respect in the academic circles. Sir Akbar Hyderi, impressed by these words, said: "I will try in this matter sympathetically. My plan is like this: His Exalted Highness the Nizam's cother has died; in the name of remitting recompense **(thavab)** to her, you please submit a petition in his exalted court, requesting for financial aid to the educational institutions and incidentally mention the Dar al-Ulum also. Whatever amount he sanctions, half of it will be given to the Dar al-Ulum and the other half we will keep for the local educational works". As per this suggestion, the Maulana sent a letter to that effect to Sir Hyderi to be presented in the exalted court. On it Sir Hyderi wrote a recommendatory note for one lakh of rupees. This petition was presented in the court the very day and the munificent Nawab not only sanctioned it but also changed the figure one to two and thus granted two lakhs of rupees, which made the Maulana unusually glad, for he had gone there expecting only fifty to sixty thousand as the construction of a room did not cost more than a thousand rupees in those days. Maulana Hakim Maqsud Ali Khan Hyderabadi, a member of the Majlis-e Shura, congratulated the Maulana on the phone and remarked: "This is the first incident of its kind in this region that without having to make rounds of the bureaucratic offices a petition was sanctioned on the very day of its presentation and twofold of the amount solicited was received". Sir Akbar Hyderi appointed a committee for this amount and also wrote his opinion that the said amount be deposited in a bank and stipends be issued from its interest to the students of the Deccan. With great daring the Maulana took another appointment to meet Sir Akbar Hyderi and when they met, pointed out in rather an unpleasant tone the breach of promise on his part and came away regretfully, at

which Sir Hyderi could not say anything but observed a repentent silence.

With this regret the Maulana returned to Deoband and thereafter undertook a journey to Madras where he stayed at the house of Mareet Haji Isma'il who owed allegiance to the late Maulana Hafiz Muhammad Ahmed. Qari Sahib related the whole incident to Haji Isma'il and said: "Now you gentlemen have to make amends for this grief and sorrow of mine". Mareet Haji Sahib was very much moved and said: "Give us simply an appeal in writing; we will work and you will not have to go anywhere". Thus within only the first ten days of Ramazan he collected Rs. 47,000/-, and giving it to Qari Sahib, said: "If you allot the remaining part of Ramazan also to us, this amount can reach up to one lakh". But he replied: "When Allah Most High hath given us the requisite amount, there is no need of craving for more". Accordingly, with this amount all the rooms of the new hostel, except the main gate (which is known as Bab al-Zahir were completed.[1]

A.H. 1357 : THE ARRIVAL OF HAFIZ MUHAMMAD IBRAHIM, MINISTER OF COMMUNICATIONS

The need for a separate road to connect the Dar al-Ulum with the railway station was being felt for a long time. In 1937 when national government was established in seven provinces of the country, the attention of the provincial government of U. P. was drawn to this need. In this connection Hafiz Muhammad Ibrahim, the Minister of Communications in U. P., was invited to come and see this need for himself. Accordingly, on May 31, 1938, he came to Deoband. Besides the elders and students of the Dar al-Ulum, prominent citizens of the town and district Saharanpur, officers of the Irrigation Department and Municipal Board were also present at the railway station to welcome him. His dignified procession started from the station and passing through the decorated bazars of the town reached the Dar al-Ulum at 9-00 a.m. For the members of the Dar al-Ulum this was the first occasion of such a joyous and grand welcome. It is needless to point out that this joy and fervour was the outcome of the old yearning of the Dar al-Ulum for freedom, because in its life it was the first time that the ministers of the state were national. The spectacle of the interpretation of that dream which the Dar al-Ulum had seen long ago was before its eyes, and hence howevermuch fervour and joy might have been expressed it would not have been much. The address and panegyrics full of emotions of gratitude were read out in the welcome function. The elders of the Dar al-Ulum thanked the esteemed guest for his arrival. At the suggestion of Maulana Madani attention was drawn

1. **Yad-dasht** of the Muhtamim Sahib.

in the address to the construction of a road reaching straight from the Deoband railway station to the Dar al-Ulum. In the end Hafiz Sahib delivered his speech in reply from every word of which his passionate sincerity, faith and love were evident. He said :—

"From the time I have been appointed as a minister I have happened to go to several places and addressess have also been presented to me in many towns. If any of these addresses can be a cause of pride for me I shall say that it is the address of today that has been presented to me in the Dar al-Ulum; this address will be so valuable a memorial that it is difficult to forget it. I do not have the words to express my feeling as to how I have been honoured here. It is due to the great ulema that the name of Islam is extant in India and its true teachings are also extant. It is that body of scholars that protected the Indian Muslims from the attacks of atheism and materialism, and it is due to these ulema only that inspite of such a long time having passed over the establishment of the British government in India no change took place among the Muslims. If such a body of ulema accords honour to anyone then I understand that there can be no greater good luck for a Muslim than this. Your honouring me like this is such a thing in my eyes that let alone one ministership, a thousand ministerships can be sacrificed on it. Notwithstanding my having become a minister in this province and inspite of your honouring me like this, I assure you that I consider myself inferior to the smallest student that may be there in your madrasah and consider it my great good fortune to be of service to it. Whatever I can do for the Dar al-Ulum, whether I may be in the government or not, I am always ready to do it.

"Mention has been made in the address about a road. I think it is not such a service that it can be considered any service. I think it proper that this road must be built. Whatever service the present government can render within its limits, it is always ready to render. I assure you on behalf of the present government as regards serving the teachers and students of this place."

A.H. 1358 : MAULANA UBAYD ALLAH SINDHI'S RETURN

Maulana Ubayd Allah Sindhi, who was an active member of the Shaikh al-Hind's revolutionary movement for the independence of India and was also his well-guided disciple and a right-hand man, had gone to Afghanistan at the Shaikh al-Hind's behest in connection with the same movement. When the British government came to know about the purpose of his journey, it issued an order for his exile. Staying at Kabul for seven years, he went to Moscow and then from there to Turkey. In

A.H. 1344 he reached the holy Mecca where he stayed till the end of A.H. 1357. In short, after his long separation of 25 years from India, the first Congress government of U.P. formed in 1937, withdrew the ban on him. As soon as the ban had been lifted, he, all of a sudden, on 6th Safar, A.H. 1358, reached Deoband without having informed anyone. First of all he went to the mosque of the Dar al-Ulum and said two rak'ahs of prayer. Maulana Qari Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, was the first to reach the mosque to meet him on getting the news of his arrival. When they both came face to face, Maulana Sindhi rushed forward and, having put his hands on the feet of Qari Sahib, began to weep. No sooner did the news of his return spread than a thrilling wave of joy and elation ran throughout the Dar al-Ulum. Teachers, students and supervisors gathered in the mosque. An impressive function was arranged to welcome him in which he threw light on the different aspects of the Shaikh al-Hind's political movements and narrated the experiences of his long travels.

SULTAN IBN SAUD'S ACADEMIC GIFT

At the end of the year Maulana Husain Ahmed Madani went for pilgrimage to the House of Allah. During the season of hajj the late Sultan Ibn Saud met him and favoured him with a royal robe of honour. and gifted books, published by the Hejaz government, for the library of the Dar al-Ulum. This academic gift of the Sultan has been kept at a prominent place in the library with the label "Atiyya-e Saudiyyah".

THE VICE-CHANCELLOR'S JOURNEY TO AFGHANISTAN

The relation between India and Afghanistan is of a historical nature. Afghan students have been prosecuting studies at the Dar al-Ulum from the very beginning. Accordingly, in A.H. 1283, Afghan students are seen shoulder to shoulder with students of the different parts of India. Due to this relation a sympathetic attachment for Afghanistan has always been expressed in the Dar al-Ulum. A congratulatory function was held in the Dar al-Ulum on the occasion of Nadir Shah Shaheed's coronation and a meeting of condolence on the eve of his martyrdom. Similarly a function for congratulating and wishing prosperity was held when Muhammad Zahir Shah ascended the throne. On this occasion the Executive Committee decided that, to renovate and strengthen the old academic and educational relations between the Dar al-Ulum and Afghanistan and to convey the message of congratulations and benediction to the Afghan government, the vice-chancellor of the Dar al-Ulum should go as its representative to Kabul. Maulana Hamid al-Ansari Ghazi accompanied the Qari Sahib in this journey. Information about this journey had been

given beforehand and this news had also been published in the newspapers. At intermediate stations, particularly at the Lahore railway station, a vast concourse of people including Maulana Ahmed Ali, the commentator of the Quran, and Maulana Ubayd Allah Sindhi, was present to greet him. Taking leave of all these men, when they reached Peshawar, Maulana Ghulam Samadani and a host of old alumni of Deoband welcomed them. From there when they entered the Afghan border in a motor car, the royal courtesy began. They were given a grand welcome with utmost respect and reverence. After reaching Kabul they first met the minister of foreign affairs, Sardar Ali Muhammad Khan whom the vice-chancellor introduced to the Dar al-Ulum in a long speech in Persian. Thereafter they met the prime minister, Sardar Muhammad Hashim Khan, who welcomed the vice-chancellor in an extremely courteous and affectionate manner, and then said: "I wish that you also call upon His Majesty the Amir of Afghanistan". After an appointment was made, the honour of meeting His Majesty was also gained. The king, a la the Afghan courtesy, rose from his chair, came up to the door and embraced the rector. The rector, after delivering a short speech in Persian, read out with permission a few lines as "the present of sincerity" which His Majesty heard standing. It had been indicated in these lines that the purpose of coming was not to ask any financial help but it was only to strengthen the old ties.

However, prior to this meeting, the vice-chancellor, while meeting the prime minister, had already presented to him a detailed memorandum on the academic and religious services of the Dar al-Ulum, the reasons for its educational greatness and fame, its efforts in connection with the liberty of India and its selfless services to the cause of Islam. This whole memorandum is given in the **Rudad-e Safar-e Afghanistan** ("Report on the Journey to Afghanistan"). Some of its excerpts are reproduced below :—

"Today when the chain of connections of the Dar al-Ulum has spread from the east to the west, its alumni have fanned out throughout the Islamic world and, at the same time, due to a sudden turn of events, the entire Islamic world is intensely feeling about cultivating mutual relations, the Dar al-Ulum, too, felt the need that in order to spread its academic current more and more and universalize its academic and educational influences more widely, it should extend its special ties with all the Islamic states and ponder over such means whereby it by itself be able to meet the academic needs of the world of Islam.

"Since, among all the Islamic states the noble state of Afghanistan is a neighbour of India and an Islamic state worthy to be proud of,

and, moreover, since the prominent elders of the royal family have been especially connected with and directly attached to the founders and elders of the Dar al-Ulum — accordingly Your Majesty know it better than others that this auspicious family, besides its material and external powers and its inherent fascinating morals and nobleness, has received full support from the strong spiritual favours and approved and accepted blessings of the august men of the Dar al-Ulum, the manifestation of which is today as clear as the day—, hence every knowledgeable "descendant of Qasim" imagines himself to be connected with the royal family, and it is indeed a fact that the servants of the Jamia-e Qasimiyyah, by reason of this old familial relation, have been more attached than ever to this noble Islamic state and so the highest Executive Committee of the Dar al-Ulum has authorised me that I personally present myself in Your Majesty's presence and acquire the felicity of exchange of views. My sincere view-point consists in the following four articles :—

(1) This old relation be maintained in a progressive form on an intellectual basis, selflessly and disinterestedly.

(2) Such an occasion be provided for His Majesty as well as the intelligent officers of the lofty state that they directly acquire introduction with such a central and educational institution as the Dar al-Ulum.

(3) The intellectual relations between the Dar al-Ulum of Afghanistan and the Dar al-Ulum, Deoband, be developed for purely educational purposes in such a way whereby the authorities of the latter may directly estimate the latest academic needs of Afghanistan and the world of Islam and, in the light of this estimate, prepare such ulema in the changed circumstances of the period that they may co-operate fully with the aim and purpose of the free governments in the world of Islam and prove sincere workers for the state.

(4) It is necessary in this connection that under Your Majesty's formal guidance and attentions I be given a chance to inspect the modern academic advancements of Afghanistan, its expected needs and schools of thought so that the real sketch of the intellectual concepts of the Afghan nation may come before me and serve as a guide in the future programme of the Dar al-Ulum, particularly in the training of the Afghan students.

"I have no hesitation in submitting that, on the one hand, among the free and independent states of the Islamic world, Afghanistan alone is the state which has maintained the Islamic grandeur, effect and prestige throughout its gamut of influence; and, on the other, the Dar al-Ulum,

Deoband, alone is that important institution which, in guarding the islamic spirit, has worked with full organisation and intrepidity. Hence the strengthening of mutual ties between these two Islamic centres is as much necessary as it is in every way useful and consequential for the whole Islamic world, and the benefit of which, to all intents and purposes, will return towards Afghanistan itself in the form of Afghan intelligentsia and enlightened ulema.

"Under this new alliance while the Dar al-Ulum, in the light of the counsel of the royal government, will offer services for the Afghan nation, at the same time if such special and moral attentions are cosferred on the Dar al-Ulum by the royal government beseeming its own dignity, which may become a respectable basis for expressing and stating these intellectual relations and for the permanent protection of this kind of good relations, the Dar al-Ulum will not only accept them but will also consider them a source of honour and respect as well as necessary and appropriate for the continuance and strengthening of those relations."

During the course of his stay the respected vice-chancellor got a chance on governmental basis to exchange views with several esteemed academic and literary societies of Kabul. In the words of the learned editor of the newspaper "Anees" (Kabul), the ulema and the young educated classes were equally impressed by the respected vice-chancellor's thoughts and views. The ministry of education expressed the desire that he inspect the Kabul University and its colleges. He wrote and presented a detailed review on the educational set-up of the university in which, acknowledgeing the factual educational good qualities of the university, he had also offered some suggestions and opinions. The main point of discussion in this review was that the teaching of foreign languages and modern sciences should not be given in such a parallel manner that there might be clash and friction with the religious sciences, creating thereby in the nation classes of divergent tastes and, consequently, national disunity. On the contrary the religious and secular education should be given combinedly so that the disunity already produced might be brought to an end.

The most important thing among the outcomes of this journey is the establishment and consolidation of educational relations between the Islamic centres. If this is utilised judiciously, then in connection with educational progress important useful results can be obtained in future for the Islamic world. At the time of the vice-chancellor's returning from Kabul, the prime-minister, in his farewell-meeting, announced on behalf of his government a gift of fifty thousand Afghan rupees for the Dar al-Ulum. The actual words of the prime-minister were: "You, thank Allah, are independent and the Dar al-Ulum depends upon trust in Allah besides

Whom it needs no one; but, anyhow, it was a duty of the government that it recognise its own duties at least in the matter of the Dar al-Ulum. Whatever did His Majesty has sanctioned for the Dar al-Ulum is not commensurate with the dignity of the Dar al-Ulum but you are also aware of the importance of the responsibilities Afghanistan has had in the present circumstances of the world.[1]

On the realisation of the royal gift an impressive function was held in the Dar al-Ulum in which the vice-chancellor reviewed in very eloquent terms the hospitality of the Afghan government, audience in the royal court, cordial meetings with the prime-minister and other ministers of state, the condition of academic centres, educational and industrial establishments, literary societies, Jami'at al-Ulama, Kabul University and different colleges of sciences and languages, and the national and religious feelings of the Afghan nation.

Various institutions, societies, madrasahs and respectable personalities of India took enthusiastic part in thanking the King of Afghanistan for this patronage of learning. The newspapers, by and large, published this news prominently in their columns and great joy and elation was expressed in the whole country over this renewal and strengthening of this sincere relation.

DAR AL-TAFSIR

It has been stated in the foregone that like the course of Hadith the course of Tafsir had also been started in A.H. 1350, but at that time there was no separate class-room for it. In A.H. 1358 a square hall of 30 by 30 was built upon the upper storey of the Dar al-Hadith and was named Dar al-Tafsir. Above this hall has been constructed a stately dome which, by reason of its loftiness and grandeur, looks as if a majestic crown has been put on the head of the Dar al-Ulum. This building of the Dar al-Hadith-cum-Dar al-Tafsir is, on the whole, so magnificent that the onlooker cannot but be struck with astonishment.

A.H. 1359 : THE CONSTRUCTION OF THE BAB AL-ZAHIR

Since the special road linking the Dar al-Ulum with the railway station had already been built and the dome on the Dar al-Tafsir had also been completed, the Majlis-e Shura, as regards the use of the Afghan donation, decided that as the construction of the main gate of the students' hostel, opposite the Rar al-Hadith, had become necessary, it

1. For details, vide **Safar-nama-e Afghanistan** by Qari M. Tayyib.

should be spent on constructing the main gate which should be named Bab al-Zahir after the name of the King of Afghanistan so as to establish a lasting memorial to the sincere relations between Afghanistan and the Dar al-Ulum. Nawab Sadaryar Jung Maulana Habib al-Rahman Khan Shirwani was selected for laying down the foundation-stone of the proposed gate. To invite him for this ceremony the vice-chancellor himself, at the suggestion of Maulana Madani, went to Habibganj (Dist. Aligarh). Maulana Shirwani, as per his promise, reached Deoband on the scheduled date and laid the foundation-stone with his auspicious hands amidst a very large gathering of teachers, students and common Muslims.

The Bab al-Zahir in the Dar al-Ulum is a grand and magnificent 3-storeyed building, consisting of several rooms and lecture-rooms in which the teachers of the department of calligraphy train the students in the art of writing a good hand.

THE COMPILATION OF A USEFUL EDUCATIONAL SCHEME

The respectable vice-chancellor, at the wish and invitation of the ruler of the Qalat state, went to Qalat. The purpose of the Khan of Qalat was that, for the education and training of the adolescent students of the state, a new curriculum be structured in which modern sciences and social necessities too be given due weight along with the religious sciences; moreover, ways and means to remove the wide gulf of hatred produced between the two educated groups in the community due to the distance created by the discordance of religious and profane education be adopted, and such a comprehensive syllabus be devised whereby, combining both the systems of education as far as possible, that gulf of "educational dualism" be removed, so that, by the gathering of both the old and modern educational tendencies at one point of union, an effort be made to create the unity of knowledge and thought in the community.

To prepare such an educational scheme the honourable vice-chancellor had taken Maulana Shams al-Haq Afghani from the Dar al-Ulum along with him. After reaching Qalat a very comprehensive and useful syllabus was compiled in consultation with the old and modern educational experts and was presented to the state. In accordance with the desire of the Khan of Qalat, Maulana Shams al-Haq Afghani, Maulana Hamid al-Ansari Ghazi and some other experts from the Dar al-Ulum were sent to Qalat to put this syllabus into practice. But this caused a loss to the Dar al-Ulum in the sense that the former was entrusted with the portfolio of minister of education and the latter was made director of publicity and both of them had to remain in Qalat. However, while

this scheme was still in the early stages of implementation, World War II broke out and the British government, for expediencies of defence, took over the state administration under its own control. It is a pity that, through this extremely useful scheme, the means suggested for creating oneness and unity through the blending and fusion of old and new tendencies could not come into force.

RELATION BETWEEN THE DAR AL-ULUM AND THE MUSLIM UNIVERSITY, ALIGARH

The Dar al-Ulum, Deoband, and the Muslim University, Aligarh, are the biggest educational institutions of the Muslims in India that came into being one after another after the revolution of 1857. While the Dar al-Ulum took care of and supported the Muslims' religion through the imparting of religious sciences, the Muslim University, Aligarh, haved the Muslims from temporal ruination by means of providing facilities for education in the contemporary and economic sciences. Inspite of the fact that both had been founded for the Muslims and have kept functioning for them only, there was no link **inter se**. During the Khilafat Movement when the Shaikh al-Hind went to the M.U.A. for laying the foundation of the Jamia-e Millia, he had delivered that momentous presidential address which is considered the address of the foundation of the said Jamia, but later on the same period of unconcern had returned.

On behalf of the society of the university, "Islami Tarikh wa Tamaddun" ("Islamic History & Civilization"), Mr. Mahamid al-Ansari invited the great ones of the Dar al-Ulum on the occasion of "the Islamic Week" during the previous years. This series started with the vice-chancellor. Qari Sahib delivered a momentous scholarly and philosophical lecture on "Islam & Science", which, according to Dr. Amir Hasan, chairman of the said society, became very popular in the circle of the teachers and students of the Muslim University.[1]

1. In this pithy lecture, Qari Sahib has satisfactorily, commented in a scholarly style, on Science and the reality of Islam, relation between Science and Islam and the exigencies of the latter. After defining the theme of Science and the limits of discussion, he has made an analytical review of the Four Elements, their contradictory properties, the difference, between their various peculiarities and effects and their causes. Along with defining the origin of energy and the criterion of difference, he, in the light of an authentic "athar" (prophetic tradition of a particular kind), has discussed in an interesting manner human energy and capacity and its sway and domination over material powers. After making it clear that the spring of human powers is the soul, he has argued in a very subtle manner about spiritualism, theology, the Being of Allah and His Attributes. At the same time he has shown in a philosophical style as to what the criterion of the consummation of human powers is. What are the principles

Another lecture during the current year was delivered on "The Ingredients of Islamic Culture and Civilization". It was also very much appreciated. The former lecture has been published in book form by the said society.

As a result of these lectures the academic underestimation and mistrust prevailing in the university regarding the ulema was removed. From that time onwards the relations between the Dar al-Ulum and the M.U.A. have been on the increase from day to day and the distance that existed **inter se** these two great academic institutions has now, thank Allah, been much reduced.

A.H. 1360 : COMPLETION OF THE HOSTEL

A.H. 1360 (A.D. 1941) is that period in which the world was embroiled in a dreadful and devastating war. The general economic conditions in the country were becoming very precarious and complex, but Allah's Favour and Bounty were busy in pushing the Dar al-Ulum forward. In the holy month of Ramazan, as stated in the foregone, the vice-chancellor went to Madras. A few months prior to this journey a delegation of the merchants of Madras, headed by Haji Isma'il Mareet, had reached Deoband and had already inspected the Dar al-Ulum thoroughly. Impressed by its administrative efficiency, the sincerity of the teachers and functionaries, the students' engrossment in studies, and the needs and pure religious atmosphere of the Dar al-Ulum, this delegation was inclined to extend help to it. A powerful motivation for this journey in fact came from this inspection of these gentlemen and the vice-chancellor, accompanied by his deputy, Maulana Mubarak Ali, went to Madras. Besides the widening of the circle of influence of the innumerable believers and well-wishers of the Dar al-Ulum, the people of Madras presented a purse of Rs. 47,000/-, including an amount of Rs. 20,000/- from Haji Isma'il alone, for completing the construction of the hostel-rooms.

The vice-chancellor returned from Madras via Calcutta, where also he stayed for some days. This journey, too, thank Allah, proved very remunerative, bringing in a sum of Rs. 24,000/-, which included Rs. 20,000/ donated by Haji Muhammad Deen, hide merchant of Calcutta, alone.

---

of the merits of self and the manifestations of spiritual morals and attributes? What are the contradistinctions between spiritual and materials morals? What is the relation between Islam and material wisdom? What are the harms of pure materialism? To which reality does Islam invite and how is man removed from spiritual and divine realities by making sheer materialism his only ideal? How the manner of expression punctuated with apt illustrations, has made these abstruse discussions commonplace and interesting has to be seen to be believed. (S.M. Rizvi).

May Allah Most High reward all these gentlemen and bestow upon those of them who have gone to glory high ranks in the highest Paradise! By their attention and favour the hostel which was lying incomplete for years and was causing much inconvenience to the students due to lack of accommodation was at last completed. Due to the completion of the hostel the compound of the Dar al-Ulum which was absolutely unsafe till then became safe. May Allah reward them all here and in the Hereafter!

"DAR AL-ULUM" JOURNAL

The monthly entitled "Al-Qasim" that had been started 32 years ago (A.H. 1328) under the auspices and supervision of the Dar al-Ulum for the correction and cultivation of the religious beliefs and practices of the Muslim masses went on rendering useful services to Islam and the Muslims very successfully. The memory of the research and high class academic articles from the pen of the ulema of Deoband which the **Al-Qasim** published and the untypically clear and simple style in which an excellent stock of authentic religious information it offered to the Muslims, is still fresh in the minds of the educated. After being current for a long period of eleven years the publication of **Al-Qasim** had been stopped. Thereafter, till now, circumstances were continuously such that no journal could be published by the Dar al-Ulum, although, during a period of 20 years the sincere ones and those having an attachment to the Dar al-Ulum had been ceaselessly insisting upon the issue of a monthly journal. Moreover, the elders of the Dar al-Ulum themselves were feeling this important need but were not in a position to take practical steps in this regard. At last, in Jamadi al-Awwal, A.H. 1360, a monthly journal entitled "Dar al-Ulum" was started with the following objectives:—

(1) To keep the helpers and adherents in touch with the circumstances and chronicles of the Dar al-Ulum.

(2) To create the correct religious mentality among the Muslims by presenting the teachings of Islam in an easy and impressive manner.

(3) To present and publish research articles of the ulema of Deoband on academic problems and the stand of the Dar al-Ulum on the contemporary events.

(4) To defend soberly against the attacks of the adversaries of Islam.

A.H. 1361 : MAULANA MADANI'S ARREST

On the night between 9th and 10th Jamadi al-ukhra, A.H. 1361,

Maulana Sayyid Husain Ahmed Madani, dean, Dar al-Ulum, Deoband, started from Deoband to preside over the Hindu-Muslim Unity Conference at Jhang (West Punjab). Near Saharanpur, at the Patri railway station, a police inspector presented to him the warrant of arrest, got him down from the train at Saharanpur station and sent him to Saharanpur jail. Next day he was taken to the jail at Moradabad. The cause of this arrest was a political speech which Maulana Madani had delivered in the conference of the Jami'at al-Ulama, Dist. Moradabad, Bachhraon. (here a joke is worth hearing. This function had been presided over by Maulana Muhammad Tayyib. When he went to the Moradabad jail to see Maulana Madani, the latter said to the jailer: "This president of that objectionable function is strutting along fearlessly and you have thrown this old man behind the bars"! Maulana Tayyib rejoined: "Sir, Just now I am also with you in the jail").

The news of Maulana Madani's arrest reached the Dar al-Ulum on the morning of the 10th instant. No sooner did they hear this news than a wave of intense excitement, anxiety, grief and indignation swept all over the teachers, students, authorities and functionaries. As a token of protest all the markets in the town were closed. A meeting of protest was held under the chairmanship of the respectable vice-chancellor in which he said: "If the government wants to challenge the Dar al-Ulum and the group of the Dar al-Ulum by arresting Maulana Madani, I am ready to accept this challenge on behalf of the whole group".

It will certainly be unjust not to acknowledge here the patience and aplomb of the students' community on this occasion. During the term of Maulana Madani's captivity, protest-processions were taken out several times, and demonstrations and functions were held but inspite of the fact that excitement among the young students' community was very intense and feelings against the government were running very high, on every occasion, along with solemn zeal and peaceful demonstration, scholarly dignity used to be always in the fore. Though on such provocative occasions this peculiarity usually does not remain intact, the students of the Dar al-Ulum proved by their behaviour and discipline that notwithstanding their youth and callowness how cautious and self-possessed they could be in the expression of their feelings that even on a severe occasion they would not let the skirt of scholarly dignity and solemnity slip off their fingers.

On 10th Rajab, A.H. 1361, the judgement in Maulana Madani's case was read out in the Moradabad jail. The court had sentenced him to imprisonment for 18 months and to pay a fine of rupees five hundred,

and in default of which a further term of six months in the jail, and had decided to assign him A Class.

POSTPONEMENT OF THE ANNUAL EXAMINATIONS & THE GENERAL VACATION

The event of Maulana Madani's arrest had taken place in June, 1942. Shortly afterwards, in August, 1942, with the arrest of the Congress High Command, the Indian National Congress was declared illegal throughout the country, which produced anxiety and restlessness everywhere in India. The leaders had been arrested and the rank and file, almost everywhere, had resorted to violence. Government institutions and the railway lines were generally the main target of their attacks and sabotage. This was the month of Sha'ban in which the annual examinations are usually held in the Dar al-Ulum, after which starts the vacation. Due to the anxiety-filled conditions prevailing in the country there was apprehension that the students might be deprived of the opportunity of reaching their homes in the vacation and hence the proposal for postponing the examination was under serious consideration in the vice-chancellor's office. Meanwhile the students themselves unanimously made a plea that in view of the existing confusion in the country if they stayed to take the examination it was feared that they would not be able to reach their native-places for the railway lines being in jeopardy could create severe problems of transport. Secondly, they also wanted to respond to the call and need of the time and take part in it, and hence they were seeking permission to go home as soon as possible. Accordingly, in view of the tumultuous conditions of the time, the students' request was granted with the decision that it would be incumbent upon them to take the examinations by 25th Zil-hijja, and the examinations were postponed and a general vacation was declared in the Dar al-Ulum.

ARRIVAL OF THE CHINESE REPRESENTATIVE, OSMAN WOO

The Chinese Islamic National Salvation Federation had sent one Osman Woo as its representative to India to study the conditions of the Muslim institutions. In connection with this tour he came to the Dar al-Ulum on 25th Sha'ban, studied its administration, method of education, etc. very minutely. He was, on the whole, very much pleased to see the Dar al-Ulum and expressed his view in the following words:—

"This is an honour for me that I got an opportunity to see the Dar al-Ulum. Maulana Muhammad Tayyib Sahib took me round the Dar al-Ulum for which I am grateful to him. This institution is a purely religious

institution which can be called the "Al-Azhar" of the east. It is the duty of every Muslim in and outside India to look after this eastern Al-Azhar and to strive to help it so that Islamic Culture may continue in the east in a better condition".

A.H. 1362 : THE EFFECTS OF THE CONDITION OF THE COUNTRY ON THE DAR AL-ULUM

Compared to the strength of students in the past years, their number in A.H. 1362 was very small. The effects of the movement of August, 1942[1] were found, more or less, everywhere in the country. Travelling had become risky due to the railway lines exposed to hazard. Severe disorder had spread particularly in Bihar and Bengal. Dearness had exceeded limits, political unrest and insurrection was common. Bengal was breathing its last due to a severe famine and starvation and hence it had become difficult for the students of Bengal and other far off places to even step out of their homes. As such, the students from Bengal who were usually always numerous in the Dar al-Ulum, were very few in number this year.

On the one hand this tumult was ragingly rampant in the country and on the other, due to dissimilitude of their political cults, a serious confusion of misunderstanding and opposition cropped up among the managing authorities of the Dar al-Ulum, which at last ended in the resignation and separation of the chancellor and five teachers. Details of this conflict will follow shortly. With the resigning party sixty students also left the Dar al-Ulum. But, thank Allah, due to the immediate filling up of the vacancies of the teachers no unusual or conspicuous difference arose in the management of the affairs.

ALLAMAH USMANI'S SEPARATION

In A.H. 1354, when Maulana Shabbir Ahmed Usmani was appointed chancellor, the powers of the vice-chancellor too, in connection with the safeguarding of the tack of the Dar al-Ulum, had been transferred to the chancellor, but in practice the administration of the Dar al-Ulum was in the hands of the vice-chancellor only. Since the chancellor Maulana Shabbir Ahmed Usmani used to stay very little in Deoband—the major part of the year he spent at Dabhel (Dist. Surat), where he had been appointed dean — every kind of responsibility and accountability devolved only on the vice-chancellor. And the experience of the long past had proved that since it was the vice-chancellor who was practically running

1. "Quit India Movement" launched by Ghandiji. (Translator).

the institution single-handed, the powers should vest in him alone. These questions had become the subject of controversy because, being accountable to the Majlis-e Shura and the Executive Committee for accomplishing the affairs of the different departments and offices, he was facing practical difficulties in the discharge of his functions. Constitutionally, totally all the functional and administrative responsibilities appertained to the vice-chancellor. Hence, in A.H. 1361, the Majlis, in view of the natural exigencies of the contemporary conditions, transferred all the powers to the vice-chancellor. According to this proposal the position of the chancellor came to be that of a constitutional supervisor and his connection with the administrative affairs came to an end. At that time, in view of the general circumstances of the country, a large number of students, teachers and functionaries of the Dar al-Ulum used to consider it necessary and an important demand of the time to join politics and make practical efforts, while Allamah Usmani, due to the educational nature of the Dar al-Ulum and certain other reasons used to consider the practical efforts of its adherents harmful. His opinion was that as a group the Dar al-Ulum should keep off practical politics. This contest at last developed into a chasm of non-co-operation between the two parties.

On such occasions the procedure usually current in constitutional institutions is that when the highest authority meets difficulties and failure in enforcing any policy, he tenders his resignation and steps aside so that due to non-co-operation the harmful effects of dyarchy may not come to the fore. So, Allamah Usmani, on this occasion, gave proof of the same prudent foresight: he resigned and drew aside. Along with him, Maulana Muhammad Ibrahim, Maulana Mufti Muhammad Shaf'ee, Maulana Zahoor Ahmed and two other teachers from the magistral staff and nearly sixty students cherishing the same views resigned and left the Dar al-Ulum. However, after some time, through the vice-chancellor's effort, Maulana Muhammad Ibrahim and Maulana Zahoor Ahmed came back to the Dar al-Ulum.

A.H. 1363 : MAULANA MADANI'S RELEASE

The year 1363/1942 was a very tumultuous year in the politics of India; all the great and small leaders had been thrown into imprisonment. It has already been stated above that Maulana Madani had been arrested during the first ten days of Jamadi al-ukhra, A.H. 1361, while travelling between Deoband and Saharanpur. Now, in the holy month of Ramazan, A.H. 1363, he was released from jail unconditionally. He came to Deoband on 14th Ramazan al-Mubarak. Thousands of his devotees had gathered at the railway-station. The concourse was so large

that such a scene had not been witnessed for a long time. After the Taravih prayer a grand welcome-function was held in the Jama Masjid. After the congratulatory panegyrics — an important one amongst which the vice-chancellor himself had composed in Persian and read out —, Maulana Madani, narrating the tyrannies of the English, said: "The independence of India and the Islamic countries alone can satisfy our hearts; as long as it is not achieved, our duty will remain and the struggle for independence will continue".

A.H. 1364 : THE STARTING OF A DEPARTMENT OF CALLIGRAPHY

The relation that writing has with reading needs no explanation. Writing and calligraphy are deeply connected with knowledge and it is hence that writing has been interpreted as "half of the knowledge". Good handwriting had not been given its due place in the Arabic madrasahs till now. In the Dar al-Ulum, however, this much regard was surely paid to the goodness of handwriting that the students who wrote a good hand were given distinctive marks; nevertheless there was no particular arrangement for the improvement and correctness of handwriting which depended merely on the students' individual taste. By and large the students' handwriting used to be very clumsy. So this year, to remove this crudeness, a department for good handwriting was opened and the correctness of script and beauty of hand were made necessary for the students.

Both the **Naskh** and **Nasta'liq** scripts are practised in this department. Besides writing a beautiful hand, the students who wish to acquire training in calligraphy as an art are exercised technically. Thus besides improving hand, this department is also a good and respectable means of earning livelihood for the students of the Dar al-Ulum.

A.H. 1365: THE ESTABLISHMENT OF A CRAFT HOUSE

It is evident that except teaching, preaching and religious leadership, other means of earning living in the present times are not open to the graduates of the Dar al-Ulum. Being seized of the matter, it was considered necessary that means of livelihood for the future should be provided for the students so that, after leaving the Dar al-Ulum, they may live independently with peace of mind and composure. In opening the department of calligraphy also, this was one of the objectives in view. May Allah Most High bestow good recompense upon Maulana Abd al-Ghafoor Bukhari, who was then the Imam of the mosque of the Dar al-

Ulum and later on emigrated to Madina and died there, that the above-named department came into being through his sincere help and effort, beginning first with the department of book-binding. He was a native of Bukhara and owned a workshop of book-binding on a pretty good scale at Bombay. He was himself well-skilled in this work. During his stay in Bombay he cultivated an eagerness for acquiring religious sciences and selected the Dar al-Ulum for the achievement of his object. He endowed the machine for book-binding, tools and other requisite accessories of this work that he owned to the Dar al-Ulum. As such, with this equipment endowed by him, the House of Crafts was inaugurated in Rajab, A.H. 1365, beginning with the department of book-binding. His good self did not rest content with this (endowment) only but, offering his own services gratis to the House of Crafts, he trained and prepared such men who could teach book-binding to the students.

Thereafter, other crafts too have continued to be added to this House of Crafts (Dar al-Sana'ey).

A.H. 1366 : HELP TO THE RIOT-STRICKEN MUSLIMS OF BIHAR AND GADH-MUKTESHAR

The sun had as yet not risen on the firmament of independence in India when the fire of riots shot up in Bihar and Gadh-Mukteshar (Dist. Meerut). The majority community had raised Cain for the minority. Those who had escaped these riots alive were so panicky that they were not prepared to return to their homes. There is no doubt about it that Gandhiji's services in this connection can never be effaced from the pages of history. His tour in the riot-torn areas of Bihar worked as an antidote. Nevertheless it was necessary that the Muslims themselves, appeasing and encouraging such victimised Muslims and preaching and inculcating patience and perseverance to them should make endeavours morally to close such gaps for the future. So delegations were sent out from the Dar al-Ulum with this purpose and the results proved to be quite satisfactory. Many Muslims who had determined to leave their native places stayed on and those who had already quitted returned when the conditions became normal.

Almost the same situation was encountered in Gadh-Mukteshar. Reaching there, the delegation of the Dar al-Ulum, with the help of the government, worked assiduously, ardently and diligently in cleansing the mosques and houses, re-arranging and repairing, burying the martyrs and restoring peace and security; and dispelling the Muslims' fear and despair, prepared them to re-settle in their homes.

THE ISSUING OF PROVIDENT FUND

The salaries of the magistral and clerical staffs of the Dar al-Ulum have always been less in proportion to their services, the inevitable consequence of which is that these salaries can hardly suffice for their and their families' creature comforts. There is, therefore, no possibility of laying aside anything for a rainy day. But human needs are not subject to selflessness and sacrifice. Hence whenever any fortuity befell them, they had to suffer great hardships and distress. Similarly, those retired due to old age or any other reasons, did not have even an ordinary finnancial support to fall back upon. This writer has seen with his own eyes several such woeful incidents that when one died in harness due to old age, his heirs would not have even so much as to be able to arrange for his obsequies; or if an employee had the misfortune of being involved in a chronic disease, he could not get reasonable medical treatment for want of funds. Due to consecutive experiences and the plea of the employees themselves and in view of the unavoidable human conditions and necessities, the system of provident fund was started in the Dar al-Ulum to provide easy monetary help in times of urgent need or at the time of superannuation. This time the Majlis-e Shura gave proof of its sympathetic attention to the employees' appeal.[1]

Now six naya paise per rupee is deducted from the salary of each permanent employee as his own contribution to the P.F. and an equal amount is contributed by the Dar al-Ulum, and this accumulated amount of P.F. is handed over to him at the time of his retirement; moreover, there is also provision of giving two-third of the P.F. as loan in times of need which is deducted at the rate of 5% from the salary every month.

15th AUGUST, 1947 — INDIA WINS FREEDOM

The reality cannot be denied that in the struggle for the independence of India no other group can be called a rival to the proud position held by the ulema. After the tumultuous revolution of 1857 this was the only party which kept the concept of independence alive in the country. Their continuous effort and struggle at last infused the spirit of liberty in the whole nation. Hazrat Nanautavi was the greatest propagator of this concept and the outstanding preacher of this movement. It is indeed a pity that the writers of the history of this war of independence have not done justice to him for the enthusiasm with which he nurtured this concept.

On this occasion of India's winning freedom the extent of joy which

the group oriented and prepared for this goal by Hazrat Nanautavi must have experienced can be estimated from the speech which the respected vice-chancellor had delivered on the night of 15th August, on the eve of the festival of freedom, before a large gathering of the students and the townspeople. As some light is thrown in this speech on the history of the ulema's role, it will be apt to reproduce this speech verbatim. He said :—

"Elders of the nation, respectable ulema and dear students of the Dar al-Ulum! The auspicious day of today will be always memorable in the history of India. A glorious and mighty empire regarding which it was admitted on all hands that the sun never set on it any time and about which an overweening and supercilious representative of this empire, namely, Gladstone himself had boasted vaingloriously in the parliament that his empire then was so powerful that even if the sky wished to fall down upon it they would stop it on the points of their bayonets and it would not be able to cause any harm to the empire. The same empire, not due to the falling of the sky but merely due to the stirring up of a few particles from the earth is winding up so easily that history cannot offer a single example thereof ! On this great revolution we offer congratulations to the whole country; to the whole country in general and to the old and the young in particular whose efforts and sacrifices have brought forth this sweet fruit for India.

"It would be ungrateful on our part if on this occasion we do not recollect the efforts of those elders of the community who in fact laid the foundation-stone of this independence, and laid it at a time when the heart and mind of this country was simply devoid of the concept of liberty. It was the crusading party of Hazrat Shah Wali Allah's intrepid disciples which was marching in the path of this struggle for the past two hundred years not only with pen and ink but also with sword and blood. After 1857 when the English power completely dominated over the whole country, this was the lone party which kept the concept of liberty alive and at last made everyone in the country infatuated with it. According to Maulana Rasheed Ahmed Gangohi, in 1857 the greatest repository of this concept and the greatest trustee of this fervour was Maulana Muhammad Qasim. He took up sword under the leadership of his Shaikh (spiritual preceptor), Haji Imdad Allah and stepped in the path of liberty with the intention of laying down his life, but because of the difficulties of the path the chain of victory stopped at the Shamli Tehsil and could not reach Delhi and the country was deprived of independence. However, this party did not become unmindful of this idea. When Hazrat Maulana Muhammad Qasim left this world, his proper and true successor, Shaikh al-Hind

Maulana Mahmud Hasan, the legitimate heir to his knowledge and views, continued the movement for freedom with his whole party.

According to a statement of Jamal Pasha, the Turkish governor of Madina, what miracle was hidden in the handful of Shaikh al-Hind's bones and his short jubbah that it took the whole Islamic world into its fold ! Anyhow, the passion of these august men against the English paramountcy was neither for rank and position nor for the ministerial chairs nor for the power of any single party, but it was only for this that the oppressed country be taken out from the grasp of an oppressive nation and be entrusted, by way of rendering the due to the rightful person, to one whose trust it was , so that the word of truth be elevated.

"The greatest leisure-time activity of these august men was always the same talk and anxiety as to how the yoke of the English should be thrown away from the shoulders; regarding this alone were their forecasts and spiritual revelations and about the same was their common orderliness and arrangement. One day all these elders were present in the Chhatta Mosque. In view of the English people's domination and uncommon might, Haji Sayyid Muhammad Abid said : 'The English have set their claws very deep (i.e., have stabilised their position very firmly). Let us see how will they be disrooted'? At this Maulana Muhammad Yaqub who was the first Shaikh al-Hadith of the Dar al-Ulum, Deoband, observed : Haji Sahib ! What are you thinking ? That time is not far off when India will be turned like a row-mat. There will be no war; on the contrary, in a state of peace and tranquillity, this country will be turned like a row-mat. At night we will sleep under their rule and will rise up in the morning in another reign'.

"I do not run down the daring and the valiant people of today but I also cannot back down from the conviction and claim under any circumstances that all the efforts of independence today are a building the foundation of which had been laid down by these august men and therefore I can say loudly that this struggle for the independence of India had been initiated by Muslims only and they alone nurtured it. Shah Abd al-Aziz issued a fetwa against the English and declared India to be a **Dar al-Harab** (Territory of War). Haji Imdad Allah and Maulana Muhammad Qasim Nanautavi used this fetwa; they drank this recipe of cure in a particular manner and made others also drink it. The Shaikh al-Hind preserved the same recipe in the form of a compound electuary and made it usable for everyone. Accordingly its use become common. In the Khilafat Movement also though the recipe was bitter, it was used by all, and, at all events, when it began to be used commonly, the passion for

freedom passed over from the Muslims to the other compatriots and they also became active, and through the indefatigable joint efforts of the Hindus and the Muslims and their sacrifices their sweet fruit is before us in the form of the independence of the country at which we extend congratulations to each other and pray for these august men who sowed the seed and the tree became so stalwart that all of us are eating its fruit today."

"The independence of India is the independence of the entire Islamic world and hence gamut of our congratulations is also much wider. Both the states of India and Pakistan deserve our congratulations : we congratulate Pakistan as Muslims and India as our native land. I also cannot refrain from expressing this thought that now the Muslims have remained as an ordinary minority in India and in today's independence while they have an occasion to be extremely glad that the 200-year old paramountcy of the English has come to an end for which they were so restless, there is also an occasion to be anxious as to what would be the form of their collective life in this country? For this they should take steps from now. In the light of the holy Shari'ah there is only one way that they select from amongst themselves an imam (leader) and a religious chief (amir) for establishing their religi-legal organisation; that instead of remaining scattered the Muslim groups and sects in India unite and become one, one at the Kalima of Islam, and decide to pass their religio-legal life under one chief. In this one sentence alone is hidden the prolix interpretation of their collective life. The thing of foremost priority for them is to forget the past events; let us give up the system of recrimination and sarcasm and stop thinking of laying the blame at the door of each other. On the contrary, keeping the future alone in view, let us ponder over it that to be united what can be the plans for fraternity and equality that we can put into practice today? In my opinion the chances of our being united are brighter now than ever. The parties on whom rest the bases of disputes have been turned up side down by this revolution; the fact is that they too have changed with the changing of India. Hence, now, instead of sowing the seeds of dissension by founding new parties, it is apposite, rather necessary, that we lay the foundation-stone of a single party and solve all those problems that have cropped up in the new India".[1]

On this eve the following declaration was made on behalf of the Dar al-Ulum :—

1. **"Dar al-Ulum"** journal, Zi-qada, A.H. (October, 1947).

"The Dar al-Ulum, Deoband, is a religious institution of the Muslims and a glorious academy, which has always protected its education and educational activities in the midst of the tumults of national politics and it has never let disharmony arise in its educational affairs by any fortuitous movement; nevertheless it never practised alienation from its nation and national movements to the extent of opposing the British domination and paramountcy; it rather took suitable part in a responsible manner in all the national matters.

"The event of the independence of India as our native land and the first step of its emancipation from the supremacy and dominance of British imperialism is not such a thing that the Dar al-Ulum can remain aloof from it. The Dar al-Ulum is not only elated over the freedom of the native-land but is also taking it as a good augury for the real liberty in future and is anticipating it as a prelude to many future joys.

"It has decided to express its jubilance on the eve of this incipent freedom of India and in the full expectation of its utmost liberty, that 15th August should be celebrated as a general holiday. As such, the Dar al-Ulum, through this holiday, shares the general exultation of the country.

"India is receiving the first instalment of freedom after a slavery of two hundred years. We congratulate all those friends who have given sacrifices for the independence of the country, for Allah Most High, having accepted all their efforts, bestowed the wealth of freedom on all of us. We hope that these intrepid crusaders of the country will continue their efforts as long as India does not win complete freedom and they may not have attained the chance of elevating freely all their national and religious customs".[1]

PREVENTION OF RENEGATION OF THE MUSLIMS OF DEHRADUN

After riots in the vicinity of Dehradun the mischief of the Muslims' renegation had been intensified. To prevent this mischief a preacher was sent from the Dar al-Ulum. He made Dehradun his base and toured the villages. The Muslims of that area received strength from the timely arrival of the preacher. He gave a good proof of his assiduousness in re-settling the Muslims. By his effort and persuasion many apastates returned to the fold of Islam. The village Muslims, being infused with courage, perseverance and self-reliance, regained the gusto for facing riots and the people who, due to fear and despair, had deserted their native places returned to their homes.

1. **"Dar al-Ulum"**, Deoband, journal, dated Shawwal, A.H. 1366 (Sept. 1947).

A. H. 1368 : SELECTION OF THE ULEMA OF DEOBAND FOR THE MUSLIM UNIVERSITY COURT

The remotemess between Deoband and Aligarh which had been continunig for a long time had lessened considerably due to the lectures Maulana Muhammad Tayyib had delivered in the university in A. H. 1359. As a result thereof, the authorities of the Muslim University thought of co-opting the ulema of Deoband for the Muslim University Court, and Maulana Hifz al-Rahman, Maulana Mahfuz al-Rahman and Maulana Qari Muhammad Tayyib were nominated as members of the Court, and thus ways of co-operation between these two great and outstanding academic institutions were opened.

SEARCH OF THE DAR AL-ULUM AND CONFISCATION OF THE RELIGIOUS INSTRUCTIONS REGARDING ID AL-ADHA

The year before an insulting event had occurred with the Dar al-Ulum due to the interference of the district authorities on the occasion of Id al-Adha. This year again, a few days before Id al-Adha, on 5th Zil-hijja to be exact, the regrettable incident of search of the Dar al-Ulum took place. A local police officer, accompanied with a posse of 30 to 35 armed constables arrived at the gate of the Dar al-Ulum and without seeking permission of any member of the management or making use of those moral exigencies which are considered necessary on such occasions, he entered the vice-chancellor's office, made a search and confiscated those printed commandments and propositions (masa'il) of Id al-Adha containing the instructions regarding sacrifice.

The instructions concerning sacrifice along with an appeal for donations were being published for years and ere this none had objected to this practice. This year, however, that portion of the contents of the poster which contained a mention of the word 'cow' among the details of sacrificial animals was particularly exceptionable in the eyes of the said police officer. According to him the meaning of the mention of the word cow was that the Dar al-Ulum had persuaded the Muslims to sacrifice it in contravention of the government orders to the contrary. The officer and his subordinates were pointed out that the cow had been mentioned by way of a proposition (**mas'ala**) even as there was mention regarding the sacrifice of camel although camels are not sacrificed anywhere in India. Moreover, there was a note that under the prevailing circumstances, the Muslims, in view of the expediencies of the time, should observe the milieu of the country and should abstain from ways which might cause breach of peace. Besides this, the Dar al-Ulum being a central religious

insti.ution in the world of Islam, it was binding upon it to state and issue religio-legal orders which were being sent in large numbers outside India also where there was no restriction on the sacrifice of the cow, and, moreover. in India itself their were many places where cow slaughter was not prohibited. But the police officers were not convinced and they persist in their insistence. So under their insistence and to dispel their imaginary suspicions, an additional declaration was published to the effect that "at places where there is a government ban on cow-slaughter, one should refrain from slaughtering the cow, ox, calf for the sake of the existing circumstances in the country and mutual affection and unity; moreover, there must be full regard for the orders of the government".

Protest-meetings were held at various places against insolent. sacrilegious and humiliating behaviour of the police officers and this malicious attempt was also censured by newspapers.

A.H. 1369 : CO-OPERATION OF THE GOVERNMENT OF INDIA IN THE ADMISSION OF PAKISTANI STUDENTS

After the partition of the country students from Pakistan had completely ceased to come to Deoband due to the permit system; they particularly had been left no means of prosecuting their studies at the Dar al-Ulum. In view of the world-wide fame of the Dar al-Ulum students were anxious to come there, sending applica.ions after applications, requesting the provision of means which might help them achieve the jewel of their objective (knowledge). This situation was presented before the Government of India. The Ministry of Education. complying with the request, gave permission that students who wished to come to the Dar al-Ulum would be given, on application, a one-year permit[1] which could be extended as per requirement from the state government. But, notwithstanding this permission, this system could not go on for a long time due to official regulations.

INTRODUCTION OF THE DAR AL-ULUM OUTSIDE INDIA THROUGH THE GOVERNMENT OF INDIA

This year the Foreign Ministry and All-India Radio felt the need, in connection with its broadcasts, of introducing the history of the Dar al-Ulum and its existing conditions to the outside world, particularly to the countries of the Middle East. Accordingly, with this purpose, officials of the Foreign Ministry and the All-India Radio Station came to Deoband

1. Passport and visa were not necessary for travel between the two countries then; one could travel on obtaining a permit from one country to the other.

one after another to obtain first-hand information and take photographs of the Dar al-Ulum. Among the latter were included the deputy director of the All-India Radio for the Middle East and organisers of broadcasts to Egypt and Iran. They took photographs of the large buildings of the Dar al-Ulum as well as its different departments and rare manuscripts. It will be quite apt here to reproduce the words in which these gentlemen expressed their impressions after inspecting the Dar al-Ulum :—

The words of Mr. M. A. N., deputy director for the Middle East section, were as under :

"Here simple life and the spirit of high thinking is met with in its true sense. I heard and observed some lectures and also saw in what an ordered and disciplined manner food is distributed to the students. The kitchen was very neat and clean. The accounts of finances are kept very regularly. There is a very big library in the Dar al-Ulum, containing valuable books on different subjects. In fact this institution is a university".

Mr. Abd al-Fattah Udah, organiser of the Arabic broadcasts, said :

"It is a fact that I found a citadel of Islam and a shelter of faith and the prophetic sunnahs in Deoband. On coming here I came to know what kind of capacity the Dar al-Ulum has had for both the religion and the world and the Hereafter. It is a very valuable legacy the maintaining of which is very necessary for us, and it is also necessary that we make it a pillar and prop for constructing the future".

Mr. Ali Ameer Muizz, the organiser of the Persian broadcasts, stated : "It is that place where I felt the true grandeur and power of Islam. I observed that the rows of the Muslims in prayer were not empty and every one vied with one another to go forward. Ultimately the day will come when the shadows of the unity and simplicity of Islam and as a result of the Muslims' selflessness and lack of hypocrisy, Islam will spread all over the world.

"Worship to Allah in accordance with the method shown by Islam from which we, in the countries of the Middle East, had been far removed, and worldly good and pelf, and pomp and splendour had dazzled our eyes, we found in this sacred place, and we found it in such a way that we reacquainted ourselves with the glory of Islam".

THE AFGHAN AMBASSADOR'S VISIT TO THE DAR AL-ULUM

Even as the academic benefit of the Dar al-Ulum is universal, the circle of its sympathisers is also very vast. You have already seen that besides the Muslims of India the Muslims of other countries also have participated more or less in its construction and progress; particularly Afghanistan, which has always given importance to the religious services of the Dar al-Ulum. Accordingly, in view of the same old connections, the ambassador of Afghanistan, stationed at New Delhi. Sardar Najib Allah Khan, came to the Dar al-Ulum on 7th Rajab in his official capacity and for several hours exchanged views on academic problems with the elders of the Dar al-Ulum. He inspected the different departments and classes of the Dar al-Ulum. He stayed in the upper storey of the Bab al-Zahir, which is a magnificent monument to the patronage of knowledge of King Muhammad Zahir Shah of Afghanistan. In honour of the respectable guest a function was held in the big hall of the Dar al-Hadith. After the greeting-panegyrics, the vice-chancellor, in his speech of welcome, threw ample light on the historical relations between the Dar al-Ulum and Afghanistan and elucidated the international tack **(maslak)** of the Dar al-Ulum. At the end, His Excellency Sardar Najib Allah Khan, in his reply acknowledging the interest and relation of Afghanistan with the Dar al-Ulum and the latter's greatness, said :—

"The Dar al-Ulum, Deoband, is a public academic institution in the eyes of the Afghan masses, but on the basis of my observation I can say that this is not only an educational institution but is also a centre of Islamic culture. The Dar al-Ulum guarded religion and the Islamic sciences at a time when the Islamic sovereignty in India was no more and I hope that in future too it will remain engaged similarly in the service of arts and sciences. The Afghan masses, ulema and lovers of knowledge not only appreciate its value but are also helpers and well-wishers of the ulema.

"The foundation of Islamic culture rests on truth, love, equality and the discerning of reality, and this Dar al-Ulum is comprised of all these ingredients.

"The history of the Dar al-Ulum bears witness to the fact that it has always produced upright and truthful sons of whom the Dar al-Ulum can be justly proud. The Dar al-Ulum is not the heritage of India alone but is the patrimony for the whole Islamic world. Hence I pray to Allah that He keep the Dar al-Ulum alive with all sorts of progress and make it useful for the world of Islam".

A.H. 1370 : MAULANA AZAD'S ARRIVAL

Maulana Abul Kalam Azad, the Education Minister of the Government of India, came to Deoband in the morning of 29th Rabi al-Akhir, A.H. 1370. Before his arrival his telegram reached Maulana Madani to the effect that he would be reaching on 8th January and would dine with Maulana Muhammad Tayyib. He was given a very warm welcome on the day of his arrival.

First of all he came to the Dar al-Ulum and observed such regard for the vice-chancellor's masnad that he sat a little away from the main seat. Conversation went on on educational matters for quite a long time Thereafter he went round the departments and classes. During this inspection he kept expressing his views in his peculiar style about the importance and function of each and every department. After Zuhr, the function for welcome was held. Congratulatory panegyrics and addresses were presented. The vice-chancellor introduced the Dar al-Ulum in detail. In the last Maulana Azad delivered a very eloquent, aphoristic and enlightening speech in which, after mentioning the peculiarities of the ideal of life at the Dar al-Ulum, its academic importance and greatness and his longstanding relations with it, he. especially addressing the students, inculcated upon them some golden precepts. This latter part of the speech is so important that if the students make it the programme of their lives, there can be wrought a life-giving revolution in the world of knowledge. Maulana Azad said :—

"Dear students ! Have you ever mused over this as to what is the purpose of this education that you are acquiring ? Is this knowledge the end or the means? There are many such things in the world which are a means and not the real objective; however those things that are the objective cannot be achieved without them. Thus the means too will become the objective. For instance, what is in currency is the coin of gold or silver. This is the only means of earning wealth. But of what earthly use is it in the necessities of life? If one is thirsty, will silver quench one's thirst? In hunger, will gold assuage the hunger? But as long as gold or silver be not there, eatables and drinkables cannot be had. Thus gold and silver also become necessary. The government has issued currency notes. The slip of paper thereof is not worth even one-fourth of a paisa, but the government has printed "One Thousand Rupees" on it. Now this is a means; by means of this paper rupees and ashrafis are acquired. This slip of paper has become the means of realising one thousand rupees. Nowadays the people do not keep ashrafis of gold or silver coins worth one thousand rupees; they prefer to keep rather this

piece of paper. Durability is not necessary in things which are in the order of means, but things included in objectives cannot admit changes. In hunger, food is the objective; means cannot be its substitute.

"You left your homes and kith and kin and came here. Other systems of education are also current in the country; people rush towards them but you closed your eyes against schools and colleges in order to acquire proficiency in the religious sciences. This is indeed a very auspicious intention. But the question is : 'Is this knowledge that you are acquiring a means or an objective' ? If your mind failed to understand this, I should warn you that you are not doing the right work. Other peoples have always considered knowledge to be a means but it is a peculiarity of the Muslims that they always considered knowledge not a means but an end. There are 24 universities in India; there are colleges and hundreds of thousands of schools which have now reached even villages. The education that is imparted in them is considered a means, not an end. Education is acquired in them merely for this that government services may be had and higher posts may be bagged. The man who goes there believes that as long as he has no degree from there he cannot earn his livelihood. But I wish to remind you that the knowledge to acquire which you have knelt down here respectfully, that knowledge is the end and not a means. It is not acquired as a means but it is acquired for the reason that its acquirement is a duty. The Muslims have always acquired knowledge for the sake of knowledge, not as a means; they never acquired knowledge for this that thereby they would earn their living. They adopted something else as the means of livelihood. Those who have heard the stories about the ulema, they know that Imam Abu Hanifa who codified the science of Fiqh, which crores of Muslims follow, was a cloth-merchant. He did not make his vast knowledge the means of earning his living. Ma'ruf Karkhi was a cobbler. To day you are not willing even to hear about this avocation. He used to go out in Karkh,[1] sit down in the bazar, mend the shoes of the passersby and used to eke out his living thereby. Shams al-A'imma's name itself had become Halvai (confectioner); such a great savant had made the selling of sweetmeats the means of his livelihood.

"Similarly, the famous ulema of Islam caused to flow the streams of knowledge but never made the knowledge of religion a means of livelihood. They used to acquire knowledge for the sake of knowledge, not for the gilded trifles of the world. It was a sin in their eyes to acquire

---

1. Karkh is the name of a locality in Baghdad.

knowledge to earn worldly things. They used to consider it their religious obligation to quench the thirst of the seekers of knowledge with the light of knowledge. It has been a peculiar habit of our ulema that they have taken it as their duty to serve religion and disseminate religious sciences. They did not make their knowledge a marketable commodity. If you understand this reality, then you will have shaped the whole history of your life.

"Allah has bestowed upon you the grace to acquire the religious knowledge; so it is now your duty to convey its call to the ear of every person. After some days, having traversed the stages of education, you will become graduates and will then present yourselves before the world as religious divines. At that time this duty alone should be before you. If you do this, then I assure you that there shall be no higher position of honour under this sky than the knowledge that you are acquiring.

"I pray that Allah Most High bestow upon you all the grace for this; and I hope that, if it please Allah, I will get a chance to participate in such functions again and again"![1]

THE EFFECT OF THE PARTITION OF THE COUNTRY ON INCOME & THE STRENGTH OF STUDENTS

The year 1366/1947, i.e., the year of the partition of the country was a very distressing year as regards the income of the Dar al-Ulum. Those areas of undivided India that had now fallen to the lot of Pakistan were the areas of income for the Dar al-Ulum. While there used to come more donations from what was now West Pakistan, large numbers of students used to come from East Pakistan. Then the riots at Delhi, Calcutta and Hyderabad and consequently the emigration of a majority of the commercial Muslim population of these places to Pakistan caused more distress. This period was of great ordeal and adversity for the Dar al-Ulum; but gradually this predicament kept changing. The number of students which had decreaced to 1,000 from 1,600 went up to more than 1,200 this year. The income was also increasing steadily though gradually. When conditions became normal, the charitable people from Pakistan helped the Dar al-Ulum very generously. Accordingly, offices were opened by the Dar al-Ulum at central places in Pakistan for the realisation of donations. The greatest help from Pakistan for some years came in the form of grains. 5,000 maunds of wheat which used to suffice for the necessities of the students, teachers and the other staff for an year

1. For detail, vide "Rudad-e Khair-maqdam-e Maulana Azad", published by Daftar-e Ehtemam, Dar al-Ulum. Deoband. (Sayyid Mahboob Rizvi).

used to come every year at a very ordinary rate from Bhawalpur (Pakistan). This grain from Bhawalpur during this critical period played a very great role in sustaining the Dar al-Ulum; had this help, particularly after the partition of the country, been not available for four years, the Dar al-Ulum would have faced untold difficulties. May Allah Most High bestow good reward and great recompense upon those people whose attention, effort and endeavour proved so helpful to the Dar al-Ulum under such critical circumstances !

A.H. 1371 : ACHARYA VINOBA BHAVE'S IMPRESSIONS

Acharya Vinoba Bhave, in connection with his movement for Bhoomidan, arrived at Deoband on 2nd Rabi al-Awwal, A.H. 1371 (December 2, 1951). Co-incidentally, the Majlis-e Shura was holding its meeting on that date. The vice-chancellor and Maulana Hifz al-Rahman went to call upon the Acharyaji at his place of stay. Due to want of time Acharyaji could not get a chance to pay a visit to the Dar al-Ulum during day. So at about 7-00 p.m. he came and after seeing the Dar al-Ulum he expressed gladness that he got a chance to see this wonderful institution of Asia. He congratulated the students and authorities of the Dar al-Ulum that, keeping the lofty ideal of service to the country and the community before themselves, they rendered glorious services during the period of slavery under the British paramountcy.

Delivering a brief speech at the students' request, he said : "This university is the best wealth of our country in which have gathered young men from all over Asia through whom we can fill colour in the map of the unity of Asia. I hope that this university will render much greater and more glorious service in the period of liberty than it did during the period of slavery. We shall be able to convey our message to East Asia through this university. India has always been a repository of love and unity. Many nations came here and were refreshed from the Ganges and the Jamuna of love and unity. India wants to convey this message of itself to the whole of Asia, rather to the whole world. With this message the present knot of the world can be unravelled, and we are sure that this university will prove very helpful in conveying this message".[1]

After going round the Dar al-Ulum, Acharyaji, especially mentioning the role of the Dar al-Ulum in his speech that he delivered in the town, said :—

1. "Al-Jami'at" Daily (Delhi), dated Dec. 8, 1851.

"I was very glad on reaching this university. It is an institution that leads to a simple life, less and less necessities of life and a purposeful life; an institution that has enriched thousands and millions of men with the blessings (**barakat**) of religion. It is a great centre of knowledge; the winds of knowledge that blow from here spread far and wide.

"I was very glad to see that in this age of machines the people of this institution, though aware of the importance of mechanical life, pass very simple life". 1

At the end he said : "This is the one institution which from its very first day opposed the British imperialism and in the process offered sacrifices on every front earlier than all others".

A CRITICAL FINANCIAL PERIOD OF THE DAR AL-ULUM

The economic adversity that followed as a sequel of the war did not leave any institution unaffected, it's effect on the Dar al-Ulum too was inevitable. On the other hand, the big areas of income had gone over to Pakistan after the vivisection of the country. So, a world-wide appeal for donations to this common trust of the Muslims of the world was published and, thank Allah, it brought out the desired result. Pakistan and South Africa particularly took greater part in it, so much so that even Southern Rhodesia which had been never heard of in the helping circle of the Dar al-Ulum joined the ranks of the donors, and, by Allah's grace, the boat of the Dar al-Ulum, perilously swirled in the malestrom of financial stringency, escaped and sailed forth towards the shore of desire.

THE GENEROSITY OF THE MUSLIMS OF THE VICINITY

Besides this, a new scheme was started in the Dar al-Ulum; i.e.. when the Rabi crop was ready for harvesting, the Dar al-Ulum called a representative gathering of the Muslim land-lords (zamindars) and cultivators of the surrounding areas, and they decided unanimously that they would not leave any stone unturned in helping the Dar al-Ulum. The form proposed for this help was that the zamindars and cultivators themselves supply 5,000 maunds of wheat for the yearly needs of the Dar al-Ulum. So this scheme was put into practice and notwithstanding our lack of experience of this type of work and the season of harvesting coinciding exactly with the month of Ramazan, 3,500 maunds of wheat were collected. Though this quantity of the grain was less than the estimated requirement, it supported the Dar al-Ulum a great deal in that critical time of confounding dearness. May Allah bestow good and prosperity in the wealth of the doers of this virtuous act! This practice of collecting grain continues todate and now, besides the districts of Meerut division, the areas of Bijnore and Haryana have also joined it.

THE VISIT OF AN EGYPTIAN SCHOLAR

The Arab League which is a political organisation of the Arabian countries, besides its political activities, takes interest in academic works also. In this connection the cultural section of the League keeps sending its representatives to various countries for collecting rare and scarce books for its own library so that with the obtaining of rare MSS. from the libraries of the world it may build up a matchless academic stock. As such it sent its representative, Shaikh Muhammad Rashad ibn Abd al-Muttalib to India. The Shaikh came to Deoband, selected half a dozen MSS. and took away their photo-copies.

Shaikh Muhammad Rashad ibn Abd al-Muttalib was not only a young scholar of Arabic and English languages but was also aware of those academic and research requirements which the present-day European culture and scientific methods of investigations have produced among the educated class. His academic tours of many countries had made him a very broadminded person. The impression that he gathered after inspecting the Dar al-Ulum is evident from the words he has put in the inspection Book :—

"There is no doubt about it that one of the things amongst the great causes of its exultation is that I found this huge building erected absolutely in the old style and on strong foundations. There is only one reason for this : The founders' sincerity with Allah Most High and their pious deeds" !

A.H. 1372 : ADDITION TO THE MEDICAL (TIBBI) DEPARTMENT & ESTABLISHMENT OF DAR AL-SHIFA (CLINIC)

As stated in the foregone, medical education had been started in the Dar al-Ulum within a few years of its establishment. Besides teaching medical books, the physician (hakim) of the Dar al-Ulum used to give medical treatment to its students. The students who fell ill used to get their ailments diagnosed by the physician and the medicines prescribed by him from the pharmacists appointed by the Dar al-Ulum, which used to foot the medical bill. This method was sufficient for ordinary patients but for those involved in serious diseases the establishment of a well-appointed clinic was under consideration for a long time. Accordingly, a Dar al-Shifa (clinic) was started this year and a building was especially constructed for it. In it along with a stock of simple compound and patent medicines, beds, beddings and the requisite paraphernalia for treatment and nursing have also been provided.

As soon as this department was started, Hamdard Dawakhana, Delhi, offered medicines worth one thousand rupees annually for the students. Now the cost of these medicines has gone up to Rs. 3,000 per annum. Other Tibbi pharmacies too, in proportion to their capacity and generosity, have been helping the Dar al-Shifa by donating their preparations, particularly the well-known allopathic pharmaceutical firm of Amin & Isma'il of Calcutta and Hind C. C. Works of Mau Nath Bhanjan (Azamgarh) which regularly send their special and patent medicines.

The staff in the Dar al-Shifa, besides seven hakims, consists of six men who render different services like the distribution of medicines, nursing etc.

SUPPLY OF WATER IN THE NEW HOSTEL

The spacious courtyard of the new hostel spreads over an area of several acres of land. Four to five hundred students always occupy the rooms of this hostel. Though many boring-taps had been installed in its compound, they proved quite insufficient for such a large strength and for irrigating the orchard of the hostel. So, to remove this scarcity of water, a tubewell was constructed in the compound. Now the students get plenty of potable water for their needs and the orchard is also irrigated regularly.

A.H. 1373-74 : CONGRATULATORY MESSAGE FROM THE KING OF HEJAZ

A news of that dream of Shah Saud of Hejaz in which the Holy Prophet (Allah's peace and blessings be upon him !) had drawn his attention to the Prophet's Mosque and wherefore a map for expanding it was being prepared by the Saudi government, was being published in the newspapers of the Islamic world. On this occasion congratulations had been sent to Shah Saud by the Dar al-Ulum, saying that "the true dreams in which the Holy Prophet (Allah's peace and blessings be upon him !) has addressed the Jalalat al-Mulk have been published in newspapers whereby our faith in him (the latter) has increased considerably; we wish the Jalalat al-Mulk long life and more divine grace for serving the two holy cities (Harmayn-e Sharifayn)" !

The reply-telegram received from the Jalalat al-Mulk through the ambassador of Hejaz residing in India read as follows :—

"The Jalalat al-Mulk has commanded me that for the sentiments your honour have expressed in your telegram I should convey to your

honour and the staff of the Dar al-Ulum the Jalalat al-Mulk's message of pleasure. The Jalalat al-Mulk prays to Allah Most High to bestow upon him all those things which may be suitable for Islam and the Muslims' weal".[1]

By chance the Jalalat al-Mulk happened to come to India this year, and concentrating his royal attention on the Dar al-Ulum gave it a gift of Rs. 25,000.

ANWAR AL-SADAT'S VISIT TO THE DAR AL-ULUM

The present president of the Arab Jamhouriya, Anwar al-Sadat, who was then the general secretary of the Mutamar-e Islami, came to the Dar al-Ulum. He committed to paper his impressions in the following words :—

"The visit to this great and historical educational institution has compelled me that I offer congratulations from the bottom of my heart to my brethren who are running this institution. I pray to Allah Most High that He make this institution a light-house of knowledge and gnosis and bestow upon the Muslims the grace to benefit from it for ever and ever".

INTRODUCTION OF THE DAR AL-ULUM TO EUROPE & AMERICA

On demand of a research-scholar of the department of Islamic Studies of Canada University, whose topic of research was "The Muslims' Religious Education in the Present Times", a disquisition on the academic and religious history of the Dar al-Ulum was written and sent to him. It proved a very good means of introduction of the Dar al-Ulum in America and Europe. The disquisition was written at the instance of the vice-chancellor by the present writer.[2]

THE DAR AL-ULUM'S RELATIONS WITH EGYPT

At the time the general secretary of the Mutamar-e Islami, Anwar al-Sadat, came to the Dar al-Ulum, the vice-chancellor had expressed his desire to him for the cultivation of relations between the Jama-e Azhar and the Dar al-Ulum. This suggestion of the vice-chancellor was warmly welcomed both in the Mutamar-e Islami and the Jama-e Azhar, and great

1. **Dar al-Ulum**, monthly, Jamadi al-Ula, A.H. 1374, p. 4.
2. **Dar al-Ulum**, monthly, July. 1955, p. 4.

professors like Shaikh Abd al-Mun'im al-Namr and Shaikh Abd al-Aal al-Aqabawi were sent to the Dar al-Ulum for a period of two years to teach modern Arabic literature and penmanship (Isha). When their term was over, Shaikh Abd al-Wahhab Mahmud came in their place.

From the time this relation has been created with the Jama-e Azhar, a particular zest for speaking and writing in the Arabic language and literature has developed in the Dar al-Ulum and now a separate department under the name "Saff-e Arabi" is maintained in which students acquire proficiency in Arabic speech and lucubration and thus hundreds of students have become proficient in colloquial Arabic and Arabic composition.

EXTENSION TO THE MOSQUE OF THE DAR AL-ULUM

According to the common custom of our mosques, the fountain of water of the mosque of the Dar al-Ulum was in the middle of the courtyard and it used to be inconvenient to sit around it for making ablution during the rainy season, summer and winter. Moreover, due to the increase in the strength of the students, the courtyard had become narrow. So, in A.H. 1375, the foundation was shifted from the middle to the east, just under the Dar al-Ifta. By this shifting not only the courtyard became spacious but the inconvenience of making ablution in open space during inclement weather was also removed.

At the same time a large reservoir of hot water has also been construited for the winter season. A pipe connected with it and having several brass taps has been fitted around the fountain. This has made ablution-making very convenient and now a number of people sitting around the fountain can perform ablution simultaneously with warm water.

A RELIGIOUS GATHERING — INTERCOMMUNAL

This year our Hindu brethren held two important gatherings in the country: one under the name "International Arya Samaj Conference" at Sherkot (Dist. Bijnore) and the other under the name "International Arya-vart Conference" at Rajpura (Dist. Dehradun). In both these conferences the preacher of the Dar al-Ulum, Maulana Saif Allah Hashimi, represeented the Dar al-Ulum. In the former he spoke on "The Natural Teachings & Good Morals of Islam". In this conference the chairman of the function, paying a tribute to the Dar al-Ulum, declared :—

"The virtues of Islam are much more than those of other religions and the mission of the Dar al-Ulum proved much higher and loftier than all other missions".

In the conference held at Dehradun the lauded Maulana spoke on the topic of Allah's Unity, the common divine mission of all the prophets and apostles, Islamic fraternity and fellow-feeling. On this speech a newspaper of Dehradun, Ittehad-e Duniya, commented in the following words:—

"The Hindu Raja, Charit Singh Sahib, said that the best speech was that of Janab Saif Allah Sahib, who came from Deoband and spoke on Islam. This preacher of Islam preached in such a way that no follower of any other religion could say even a whit against what he said and many praised him".[1]

COMPILATION OF THE FATAWA DAR AL-ULUM

Fetwas were being sought from the Dar al-Ulum from its very inception. Incipiently Maulana Muhammad Yaqub Nanautavi was handling this job single-handed. After his demise this work was being taken from different teachers, but when the number of fetwas sought increased inordinately, an independent Dar al-Ifta was instituted for this purpose in A.H. 1310 and Maulana Mufti Aziz al-Rahman was appointed as the first mufti of the Dar al-Ulum. In the beginning there was no system of preserving the copies of the fetwas but from the end of Zi-qa'da, A.H. 1329, the rule of preserving copies began and hence the copies of the fewas issued during the first 47 years of the Dar al-Ulum are not extant. The number of fetwas issued during the said Mufti's time, i.e., from Zi-qa'da, A.H. 1329 to A.H. 1346, comes to 37,561. Generally one fetwa-seeker sends not one but several queries. If on an average three queries are supposed to come from each fetwa-seeker, the number of propositions (**masa'il**) multiplies threefold and runs into approximately one and a quarter lakhs.

The Majlis-e Shura approved the vice-chancellor's motion that the accumulated fetwas be classified according to the juridical order and be published. The compiler and editor of these fetwas, Maulana Zafeer al-Din, while arranging them, has eliminated the repeated fetwas, retaining, however, those which may have some remarkable difference. The learned compiler has taken upon himself the task of giving references from books of Fiqh in such propositions for which references had not been men-

1. Rudad, A.H. 1375, p. 16.

tioned in the fetwas; at the same time, besides naming the book and the chapter in the references, the very text of the proposition has also been reproduced. This undertaking has made each and every proposition well-substantiated; and if the reader wishes to refer to the original book, he can do so without much difficulty. The usefulness of the **Fatawa Dar al-Ulum** has much increased due to this undertaking. These fetwas in their original state were datewise; i.e., preserved in the order in which they had been sent by the fetwa-seekers, and had also been answered in the same order. But to compile them into book form they have been arranged in the juridical style proposition-wise, which can be estimated from this that there are 18 chapters in the Book of Prayer, each sub-divided into four sections so that there may be met no difficulty in finding out the required propositions.

The first volume of the **Fatawa Dar al-Ulum** had been published in A.H. 1382. Since then nine volumes have been published so far and many more still remain to go to the press. The popularity of these volumes can be known from the fact that though the series of the Fatawa is still incomplete, the ones that have been published have run into several editions todate.[1] The 9th volume comprises the propositions and orders of the Book of Divorce and runs into nearly 500 pages.

Maulana Abul Kalam Azad, on the occasion of his visit to the Dar al-Ulum in A.H. 1370, had remarked on seeing this stock of the fetwas that "a new Tatar Khaniya can be compiled from this; it is a great religious service whereby the difficulties of the people are solved".[2]

A.H. 1376 : THE PRESIDENT OF THE REPUBLIC OF INDIA IN THE DAR AL-ULUM

Among the important events of this year is the visit of Dr. Rajendra Prasad, the president of the Republic of India, to the Dar al-Ulum.

---

1. For details, vide Introduction to the first volume of the said **Fatawa**.

2. **Fatawa Tatar Khaniya**, like the **Fatawa Alamgiri**, is a voluminous tome of Figh, compiled in India. In the arrangement of its chapters its model is the **Hedaya**. In the 8th century hijri, during the regime of the Tughlaq dynasty, Shaikh Alam bin Ala al-Hanafi, at the instance of Khan-e Azam Tatar Khan, had compiled this collection of the Hanafite Fiqh into four bulky volumes. The said Khan graced the post of prime-minister during the reign of Sultan Firoze Shah Tughlaq. The **Fatawa Tatar Khaniya** has been very famous for some time. A divine of Aleppo, Ibrahim bin Muḥammad has prepared an epitome also of this book. It is stated in the **Kashf al-Zanun** that no title had been proposed for this book but as it had been ascribed to Khan-e Azam, it became famous as **Fatawa** Tatar Khaniya. (**Kashf al-Zanun**, pub. Istanbul, vol. i, p. 211).

The president came to the Dar al-Ulum on 14th Zil-hijja, A.H. 1376 (July 13, 1957). This was the first ever occasion that a head of a country came to the Dar al-Ulum. Besides Maulana Husain Ahmed Madani, Maulana Hifz al-Rahman, Maulana Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, and Maulana Mufti Atiq al-Rahman Usmani the representatives of the Mutamar-e Islam, Shaikh Abd al-Mun'im al-Namr and Shaikh Abd al-Aal al-Aqabawi, etc., welcomed the president at the railway station. When the president's limousine started for the Dar al-Ulum, thousands of people of Deoband and the surrounding areas were standing on both sides of the road to welcome him lustily. Never before in the history of the Dar al-Ulum had such welcome been accorded to anyone. The entire route had been decorated with small flags of variegated colours and the very first arch near the railway station had this inscription :—

"Our eyes and hearts pave the way".

The students were standing in double rows outside the compound of the Dar al-Ulum. On this occasion the students of India and those of foreign countries had formed separate groups, the former representing almost all the states of India.

The president inspected the Dar al-Ulum thoroughly. He saw the buildings, looked into the rare manuscripts of the library, listened to the story of the sacrifices of the ulema of Deoband for the independence of the country, observed the simple lifestyle of the teachers and the taught, looked at a Persian translation of the Holy Quran very minutely and ordered this writer to read the translation of some of the verses for him. After he had gone round the Dar al-Ulum, the vice-chancellor, in a glorious function of welcome, presented the address. The president, in his reply to it, paying glowing tributes to the Dar al-Ulum, said :—

"The elders of the Dar al-Ulum have rendered service not only to the inhabitants of this country but they have also achieved such fame from their services that students of foreign lands also flock to your institute and, after having acquired education here, they go back to their countries and disseminate whatever they have learnt here. This thing is worthy of being proud of for all the people of this country. I hope that you will continue to work in future also with the same sincerity and good intention and ambition and will with which you have been working to-date. It is my hope that this Dar al-Ulum will keep making progress from day to day and will serve not only this country but others also".

After the at-home in the afternoon, the president, thanking the members of the Dar al-Ulum, said :—

"The august men of the Dar al-Ulum have been learning and imparting knowledge for the sake of knowledge. Such men have been there in the past also, but very few who acquired knowledge and taught it merely for the sake of serving knowledge. They used to be more honoured than the kings. Today the elders of the Dar al-Ulum are treading the same path and I understand that this is not only a service to the Dar al-Ulum or to the Muslims but it is also a service to the whole country and the world.

"Restlessness has spread in the world today due to the advancement of materialism; composure of mind and peace of heart are wanting. Its correct remedy is spiritualism. I find that the elders of this place are providing those necessaries of peace and solace for the world. I understand that if God chooses to keep this world in tact, the world has at last to come to this line. Hence the important academic service the august men of the Dar al-Ulum are rendering will surely advance and the work will continue like this only. I was very much pleased on coming to the Dar al-Ulum and I am taking away something from here. I thank all the responsible persons of the Dar al-Ulum".[1]

The vice-chancellor expressed his impressions about the president of the republic of India in the following words :—

"I found the president of the republic of India not only a dignified personality gracing a very high post but also found him to be of an extreme Sufi temperament and an augustly affectionate man conforming strictly to religion and morality".

It will not be out of place to reproduce the views of the English press of India, particularly **The Hindustan Times**, which it expressed on this occasion of the president's visit to the Dar al-Ulum. **The Hindustan Times**, in its leader, has interpreted those progressive tendencies which are found in the modern educated class of today.

It has stated that very few people in India can claim to know more about such institutions which have not received much publicity, but which have been influencing individuals and events for a long time with their silent and regular work. One such institution in Deoband is an

1. **Sadar-e Jamhouriya-e Hind Dar al-Ulum Men**, pp. 27, 32 by S.M. Rizvi, published by Dar al-Ulum, Deoband.

Islamic school, the Dar al-Ulum, where the president of the democratic republic of India had gone. As a religious academy, the Dar al-Ulum is second to the Al-Azhar University, Cairo, in the world of Islam, hence it is not surprising that a delegation consisting of two teachers of the Al-Azhar is working in the Dar al-Ulum for the past two years. The men who laid the foundation of this school in Deoband in 1866 included those ulema also who had taken part in the fight for freedom ten years earlier. Most probably the founding of the madrasah was a reaction to the establishment of an alien rule in the country, because thereafter the leaders of Deoband enthusiastically participated in all those movements the purpose of which was to achieve independence for the country. Most of the leaders of the Jami'at-e Ulema-e Hind, which is a powerful body of nationalist ulema, have been the graduates of Dar al-Ulum, Deoband. Neither the pro-British policies of the Muslim League nor the two-nation theory could at anytime withhold these courageous ulema from taking part in activities of a national character. They were against Britain during the period of khilafat and in 1940, during World War II, they corroborated the Congress tendency. But this teaching institute has played an important role not only in the political life of the country but its religious work also, which includes the production of books from Deoband, has been appreciated in the Islamic world. In the field of education it maintained the traditions of Islamic studies, took an enlivened interest in Arabic and Persian and gave a fillip to the cause of Urdu.

The criticism that can be levelled against this institute of Deoband, said **The Hindustan Times**, is that socially and in the academic field it has not been much progressive. Its insistence on a classical type of inertia and conservatism can be appreciated but if it has the wish which it should have to use its influence, then it will have to moderate its method of work in accordance with the present circumstances. Nationalism has now taken on a new meaning, and religion too should now have a new interpretation according to the present conditions. The movement from different religious leaders for producing more understanding and identity among their followers deserves a special attention; nevertheless, this effort should not be on an argumentative basis. It is the work of dignified institutions like this school that they render help in taking practical steps for developing such views that may comprise respect for the principles and worship of all religions, and, at the same time, encourage all, keeping in mind the modern tendency of pure and sound nationalism.[1]

The **Al-Jami'at** daily of Delhi had immediately commented upon that sincere counsel **The Hindustan Times** had given the Dar al-Ulum at

1. **The Hindustan Times**, July 16, 1957.

the end of its leader. After this review there remains no need of any further reply. The review of the Al-Jami'at was as under:—

"The president of the republic of India, Dr. Rajendra Prasad, happened to pay a visit to the Dar al-Ulum, Deoband, recently. The purpose of this visit was to inspect the largest Islamic university of India, the Dar al-Ulum, Deoband, and to cultivate a relation with this centre of learning which has been the fountain-head of the movement of independence for a century. Reaching there he cast a look at the library of the Dar al-Ulum, accorded the honour of inspection to its rare and scarce MSS., exchanged views with its eminent teachers, extolled the long services of the Dar al-Ulum in his speech, acknowledged its historical and religious greatness, and returned with the finest sentiments regarding it.

"The contemporary, The **Hindustan Times**, too, has given special importance to this brief visit of the respected president and has paid a glowing tribute to the glorious past of the Dar al-Ulum with full generosity. It has rightly admitted that the Dar al-Ulum, Deoband, is one of those institutions which by its silent and continuous services has always influenced men and events and in India it is the only Islamic university which, nex. to the Azhar University of Cairo, enjoys a very special importance. Its founders include those men who took part in the fight for freedom long ago and participated in every movement for independence. The powerful personalities of the Jami'at al-Ulama-e Hind, which is the strongest organisation of the nationalist ulema, are a product of this very Dar al-Ulum, Deoband. Neither the pro-British policy of the Muslim League could affect these ulema nor the two-nation theory could change their angle of vision. During the course of the independence movement also these ulema always remained in the forefront in corroborating the decisions of the Congress. Whatever has our contemporary said in these lines regarding the Dar al-Ulum, Deoband, the Jami'at al-Ulama and its leaders is based on facts only and we are glad that facts have been acknowledged so sportingly and cheerfully.

"Along with these candid acknowledgements the contemporary has also given the counsel that the Dar al-Ulum, while adhering to its conservatism, create this much flexibility that it may have a reach to modern problems. It has stated that if there can be any objection against the Dar al-Ulum, it is this only that it did not make satisfactory progress in the social and academic fields. But according to us there is nothing objectionable in it. A brother has had the privilege to give counsel to the other brother and put his finger upon some of his drawbacks; so we also shall submit in the same spirit of fellow-feeling

that the meaning of progress and conservatism can also be relative. It is possible that, according to the opinion of the contemporary, there may be inertia in the character of the Dar al-Ulum, but in reality it may not be so. The Dar al-Ulum has always been striving to achieve the objectives for which it has been established. Had the partition of India not come into actuality and the change of circumstances not affected its finances, the sphere of its work would have surely widened and it would have stepped forward in the field of progress. But it could not be, of which we are more conscious than our esteemed contemporary.

"Among the counsels given by our contemporary there is also included the advice that as today a new meaning is being given to nationalism, the elucidation and reconstruction of religion should also be such so as to conform to the present conditions. Perhaps the contemporary will be glad to hear that the principles of Islam conform to every period and we are not constrained to give any such connotation that may be tantamount to the garbling or negativating of those principles. Experience is a witness that amongst the universal principles, equality, human brotherhood, respect for humanity and amongst personal laws, divorce, inheritance and woman's rights are the result of the guidance of Islam alone; and others have given a proof of their modernism by conforming to these very principles and laws of Islam. As far as the new interpretation of religion is concerned, others always find it necessary; whereas Islam by itself is such an interpretation which fulfils every need of society.

"This statement of the contemporary is indeed true that the leaders of all the religions should strive more and more for conciliation; and that it is necessary for an institution like the Dar al-Ulum that respecting the principles and deeds of all religions it should cultivate such thoughts which, along with the current tendencies, may develop a real and healthy nationalism. Undoubtedly it is difficult to dissent from this counsel; but if the meaning of nationalism is not that which is notorious for its narrow-mindedness and fanaticism, then the ulema of Deoband have always been the standard-bearers of nationalism. During the earliest period of the movement for independence when nationalism was in its infancy, and the ulema of Deoband drew a sketch of their sovereignty, their choice for its presidentship fell upon Raja Mahendra Pratap. Let us therefore assert that a better and clearer nationalism could not be produced to-date and in future too it cannot be expected with full certainty. We too have used the language of hints for the contemporary's language of hints and we hope that it will not find it difficult to understand it".[1]

1. **Al-Jami'at,** daily (Delhi), July 19, 1957.

THE VICE-CHANCELLOR'S JOURNEY TO BURMA

The important events of this year include the vice-chancellor's journey to Burma. The incentive for this journey came from a charitable man, Haji Isma'il Muhammad Bagia of Rangoon who originally hails from Surat (Gujarat) but has been residing in Rangoon for a long time in connection with his business. This journey of the vice-chancellor continued from 15th Jamadi al-Ula to 28th Rajab and he happened to visit different cities of Burma at the invitation of the charity-prone people of those places. Through this long journey of the vice-chancellor the introduction of the Dar al-Ulum in Burma passed on from the noteworthy men to the masses and its circle of influence became extraordinarily wide. The common people and the government both were impressed by the vice-chancellor's Personality. Besides the prime minister of Burma, Mr. U Nu, the Minister of Justice, Mr. Abd al-Latif, and the Minister of Minerals, Abd al-Rasheed, played a great part in making the objective of the journey successful; Mr. Abd al-Latif particularly accompanied the vice-chancellor in most of the journeys. The people expressed their unusual impression by collecting a sum of more than two lakhs of rupees for the Dar al-Ulum and the kindly government showed its liberality by allowing the transfer of this large sum to India. With this money a large hall has been built for the library of the Dar al-Ulum which is a great memorial of the Muslims of Burma in the Dar al-Ulum.

A very special thing about this donation is that a sum of two thousand rupees had been donated by the prime minister, Mr. U Nu, himself. His good self, though a non-Muslim, established an unforgettable example of his academic generosity and tolerance. Thanking the Muslims of Burma for their love of knowledge, the Majlis-e Shura of the Dar al-Ulum has especially thanked the large-hearted prime minister of Burma. It is necessary to point out here that the people of Burma, particularly the charitable gentlemen of Rangoon, had been taking part in helping the Dar al-Ulum for a long time but this was the first occasion when they collected such a large sum. The details of this journey have been published under the title "Safar Nama-e Burma" in book-form.

A.H. 1377 : MAULANA MADANI'S DEATH

The greatest and the most soul-crushing incident among the incidents of this year, which was a major incident not only for the Dar al-Ulum but also for the entire Muslim world, was that of the sad demise of Maulana Sayyid Husain Ahmed Madani, dean, Dar al-Ulum, Deoband. He passed away after a long illness on 12th Jamadi al-Ula, A.H. 1377 (December 5,

1957). Maulana Madani's personality was not only that of a dean of the Dar al-Ulum but he was also its protagonist and patron. Teachers, clerks, students, all used to benefit from his external and internal graces. For 31 years he rendered matchless service in his capacity as Professor of Hadith (Shaikh al-Hadith) to the Science of Hadith and to the system of education of the Dar al-Ulum and thousands of the seekers of knowledge quenched their thirst from the huge river of his knowledge and gnosis. As many as 4,483 students completed the course of Hadith under his instruction. Maulana Madani, by virtue of his knowledge and learning, abstinence and piety, good morals and accomplishments, and his academic, religious, political and social services, possessed a peerless personality among the academic, religious and political ranks of the ulema; hence the shock of this major incident was felt through out the Muslim world. Now Maulana Madani (may Allah illuminate his grove!) lies buried besides his great teacher, Shaikh al-Hind (may his secret be sanctified!) in the Qasimi graveyard.

VISIT OF THE KING OF AFGHANISTAN

The auspicious visit of King Muhammad Zahir Shah of Afghanistan in A.H. 1377 is one of the important events of this year which will always remain memorable in the history of the Dar al-Ulum. It is such a chapter of the history of the Dar al-Ulum which not only sets a seal of confirmation on its golden past but also indicates its bright future. The king of Afghanistan, by way of patronising knowledge, honoured the invitation of the Dar al-Ulum with acceptance and as per the scheduled programme, arrived by car on 5th Sha'ban, A.H. 1377 (February 25, 1958). He was accorded a grand welcome, befitting his royal status.

THE RELATIONS BETWEEN DAR AL-ULUM, DEOBAND & AFGHANISTAN

It is apt to mention here that there have always been sincere relations between the Dar al-Ulum and Afghanistan, with sentiments of well-wishing being found on both the sides.[1] The magnificent gate, "Bab al-Zahir", in the campus of the Dar al-Ulum is such a monument to the deep mutual relations of the Dar al-Ulum and Afghanistan that it diverts the mind of every visitor and frequenter towards the "God-given kingdom" of Afghanistan.

The relation between India and Afghanistan, from the geographical and historical points of view, is as old as it can be naturally between

1. For details vide **Shah-e Afghanistan Dar al-Ulum, Deoband Men,** p. 33, by S.M. Rizvi.

two neighbouring countries. Not only the two countries have had cultural links but are also very near each other linguistically. Persian, the lingua franca of Afghanistan, has ruled over India for nearly six hundred years and there is, therefore, hardly any Indian language which may not have more or less words of Persian in it.

In 1283/1866 when the Dar al-Ulum, Deoband, came into existence, Afghanistan was the only foreign country that welcomed the establishment of the Dar al-Ulum first of all and sent its young men to it for education and training; it was a time when the present facilities for transport and travel were not available. The north-western railway of India which has been the greatest means of communication between India and Afghanistan had not been started then. While from this the proof of the extraordinary religious zeal and love of religious knowledge of the Afghan nation can be adduced, the popularity of the Dar al-Ulum from the very day of its inception is also indicated. From that time till 1947 there has never passed a period in the history of the Dar al-Ulum when the educational activities of the students of Afghan nationality may not have been the cause of splendour in the Dar al-Ulum; on the other hand, the doors of key posts in Afghanistan have always remained open for the graduates of the Dar al-Ulum.

When Shaikh al-Hind Maulana Mahmud Hasan (may his secret be sanctified!), in the second decade of the twentieth century, had prepared a plan of a provisional government of India, Kabul, the capital of Afghanistan, had been made its centre. Maulana Ubayd Allah Sindhi and Maulana Muhammad Mian Anbathvi alias Maulana Mansoor Ansari had been sent specifically for this purpose to Afghanistan. Both these gentlemen were active members of the Shaikh al-Hind's revolutionary movement; their efforts in Kabul in strengthening the sincere relations between the Dar al-Ulum and Afghanistan have had a historical value. In short, there have been between Afghanistan and India, particularly with Deoband, different types of relations during every age. Accordingly, in 1358/1939, these long-standing relations were particularly displayed on the occasion of the journey of Maulana Qari Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, to Afghanistan, some details of which have been given in the foregone. It was as a result of this journey that the Bab al-Zahir was built in the campus of the Dar al-Ulum.

To participate in the welcome-function, His Majesty and his entourage, accompanied by the vice-chancellor and Maulana Hifz al-Rahman, went up through the northern flight of steps of the Ihata-e Maulsari and,

passing through the office of the **Risala Dar al-Ulum**, came to the vice-chancellor's office. Thereafter His Majesty inspected the Record Office and having expressed his approval by saying "It's very fine", went to the library, where rare and scarce manuscripts, hand-written copies of the Holy Quran of different eras and royal gifts of books from Saudi Arabia, Turkey, Egypt, Iran and the Nizam of the Deccan had been systematically arranged. The books presented by the Afghan government had been displayed prominently. The latter included that copy of the translation of the Holy Quran by Shaikh al-Hind Maulana Mahmud Hasan and scholia by Maulana Shabbir Ahmed Usmani which the Afghan government has officially got translated into Persian from Urdu under the supervision of the former prime-minister, the late Sardar Muhammad Hashim Khan. The vice-chancellor of the Dar al-Ulum had given the Urdu edition as a present to the King of Afghanistan (in A. H. 1358) and the Persian translation had been initiated since then. An attractive card bearing an introduction to the book had been affixed to each volume. The king saw all these things with great pleasure and extreme attention.

After inspecting the departments of the Dar al-Ulum and the library the king, passing through the eastern varandah of the Dar al-Hadith and seeing the educational office, came to the northern courtyard of the new hostel from where he had a look at the Bab al-Zahir and then went to the place of the function.

A long and wide **pandal** (canopy) had been erected in the southern courtyard of the new hostel, just near the Bab al-Zahir. This magnificent pandal which was producing a strange attractive vista of beauty, simplicity and grandeur, had been divided into different parts. On the right side of the dias were seats for the teachers, heads of the departments, other functionaries of the Dar al-Ulum and the representatives of the press and the All-India Radio; on the left were seated His Majesty's entourage, local government officials and respectable guests. The front portion was again divided into two parts, one reserved for the students of the Dar al-Ulum and the other for the common people. The audience in this function comprised nearly twenty thousand people.

In front of the dias eye-catching inscription of the slogans "Long live the Dar al-Ulum" and on the right and the left "Long live the God-given kingdom of Afghanistan" and "Long live the Republic of India" were hanging.

Maulana Hifz al-Rahman, member of the Majlis-e Shura of the Dar al-Ulum, delivered the inaugural speech in which, thanking the royal

guest on behalf of the Dar al-Ulum for his visit, he threw light on the academic and gnostic position of the Dar al-Ulum. He said :—

"Your auspicious majesty! Welcoming you sincerely on your visit we offer thousands and thousands of the sentiments of our gratitude and obligation. By Allah's favour and bounty your auspicious visit adds a feather to our cap.

"Your majesty! The place you are gracing at present is the centre of the true religion and the fulcrum of the true tack (**maslak**). This is not only a madrasah and a university but is also a pillar of the faith and religion, a foundation of "the path" (**tariqat**) and the law (**shari'at**), having within its laps the treasures of divine gnosis as well; and during this age of the rising market of materialism and atheism it is a beacon-light of rectitude and candour, a bright candle of the assembly of truth.

"Your majesty! On this occasion of your visit you will see many old buildings and historical places and will be certainly glad to meet many high personages. But all these are manifestations of material and worldly progress, whereas this Dar al-Ulum enjoys a very high and lofty position in the Islamic world due to its spiritual and moral grandeur and it can be said without exaggeration that this institution is the sun of guidance and instruction and the manifestation of the straight path and the steadfast religion .... 'Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing' (V : 54).

"Your majesty! Although this institution is devoid of worldly pomp and civilisational magnificence and grandeur, each and every particle of it is expressive of the brilliance of rectitude and candour and the respelendence of knowledge and gnosis; and the past and present history of this institution bears witness to the fact that the elders and the ulema of this place have always been the standard-bearers of knowledge and gnosis, and except the Holy Prophet's (Allah's peace and blessings be upon him!) good pattern no other thing has served as a model of action for these people".

After this speech the vice-chancellor presented the address to the royal visitor. Then, amidst fervent shouts of Allah-o Akbar (Allah is Greatest !) the king stood up to speak. He spoke in Persian. Acknowledging the academic and gnostic services of the Dar al-Ulum and paying a tribute of praise to it, he expressed pleasure at the grand welcome accorded to him. The translation of his speech is as follows :—

"I am very glad that I got a chance to visit the Dar al-Ulum. This Dar al-Ulum is very famous in Afghanistan, particularly in the religious circles. The ulema of Afghanistan have always held the founders of the Dar al-Ulum, Deoband, and its teachers in high esteem and have always been appreciative and convinced of the superiority and high rank of their faith in knowledge and spirituality. The fame of the Dar al-Ulum in Afghanistan is not merely for this reason that it is a famous institution; it is rather in fact the result of those relations which have been maintained between the Afghan students and this Dar al-Ulum for a long time. Many Afghan ulema benefitted from this Dar al-Ulum and, returning to their native land, spread the light of knowledge and rendered service to the country.

"I have been much impressed by your friendly and joyous welcome which I have observed on coming here and I thank you for this from the bottom of my heart; moreover, I also pray for the further success of this academic institution and all those persons who are connected with it".

A.H. 1378 :! THE DEPARTMENT FOR ORGANISING THE GRADUATES OF THE DAR AL-ULUM

The system of "turban-wrapping" of the graduates of the Dar al-Ulum has been current in the Dar al-Ulum from the very beginning. Incipiently such convocations used to be held at an interval of a few years in quick succession, as has already been mentioned in detail in the particulars of the earlier years. Then after a long time, in A. H. 1328, a grand convocation was held which is still remembered by those who witnessed it. But after A. H. 1328 no such grand convocation could be held till now. So the Majlis-e Shura resolved that in A. H. 1382, when the Dar al-Ulum would be completing one hundred years of its existence, a convocation be held on a grand scale. Accordingly, it had been announced in the newspapers. Since a large number of students had completed their education in the Dar al-Ulum during this intervening period, a temporary department under the name "Nazm-e Jalsa-e Mujawwaza-e Dastar-bandi" ("Organisation For the Proposed Convocation") was established for this work, but due to unfavourable circumstances this idea could not be put into practice. Hence, renaming this department as "Tanzim-e Fuzala-e Dar al-Ulum" in A. H. 1378, it was considered proper to organise the graduates of the Dar al-Ulum before the convocation.

The organisation of the graduates of the Dar al-Ulum was also a long-standing wish of the elders of the Dar al-Ulum; they had been long-

ing for a long time that the graduates of the Dar al-Ulum should be linked in a formal relation so that it might put the Dar al-Ulum **au fait** of their spheres of activity and services and, reciprocally, they remain aware of the needs of the Dar al-Ulum. Firstly the aims and objectives of the organisation of the graduates of the Dar al-Ulum were published through newspapers and brochures and when it was known that they too considered it necessary and assured of offering their services in this regard, a programme was chalked out and implemented; and lists of such graduates were prepared and sent to each district. Consequently, the graduates living in different states and districts, in accordance with the instructions of the centre, convened meetings in their respective districts and gave proof of their co-operation. But it is a pity that at many places due either to the apathy or lack of information of the said graduates the work of organising could not proceed adequately and has remained unaccomplished todate. It is however hoped that this function would be held after completing the initial stages.

A.H. 1379 : THE VICE-CHANCELLOR'S JOURNEY TO SOUTH AFRICA

On 6th Muharram, A.H. 1379, the vice-chancellor (Maulana Qari Muhammad Tayyib) embarked on a journey to Reunion (East Africa) at the invitation of the sympathisers of the Dar al-Ulum there, viz., Haji Ahmed Patel and Muhammad Patel. During this journey he happened to visit Zanzibar, Dares Salam, Mauritius, Madagascar, and different towns of Reunion. The inhabitants of these places welcomed the respected vice-chancellor reverentially and held functions in his honour. During this itineration, the vice-chancellor particularly made a move that the Muslims of these places who might be backward as regards religion send their children to the Dar al-Ulum for education so that adorned with religious education they, on their return, become the means of transmitting Islamic teachings to the masses of their respective places and, besides this, establish schools for primary education. The Dar al-Ulum received sufficient material benefit also from this journey : nearly a quarter and a lakh of rupees were given by the kindly people without any demand or appeal.

REPRESENTATION OF THE DAR AL-ULUM IN THE JUBILEE OF THE DA'IRAT AL-MA'ARIF, HYDERABAD

The Da'irat al-Ma'arif-e Usmania is a famous publishing house of Hyderabad; it is reckoned amongst the important institutions of not only India but also of the Islamic world. During its life it has accomplished the very great exploit of printing and publishing academic rarities and MSS. and having borne heavy expenses has published with great care books of various Islamic arts and sciences which are held in high esteem

and highly appreciated in the academic circles in and outside India.

The Da'irat al-Ma'arif had arranged to celebrate its silver jubilee in January, 1960, on a large scale, inviting scholars and luminaries from Asia and all western countries. Representatives of the Dar al-Ulum too had been invited to attend it. As such, Maulana Muhammad Salim, a teacher in the Dar al-Ulum, and this writer (Sayyid Mahboob Rizvi) were sent as delegates of the Dar al-Ulum to Hyderabad. The vice-chancellor's message and an academic article also were presented in the gathering of the jubilee on behalf of the Dar al-Ulum; moreover, rare MSS. of the Dar al-Ulum too were presented on this occasion for exhibition. By this academic participation of the Dar al-Ulum deep relations developed between these two great academic institutions of India. During this stay of the delegates of the Dar al-Ulum at Hyderabad, the governor of Andhra Pradesh, Bhim Sen Sachchar, invited them to tea at his official residence; this was indeed an indirect acknowledgement of the greatness and central position of the Dar al-Ulum.

ACADEMIC PRESENTS TO PRESIDENT GAMAL ABDEL NASIR

In January, 1960, the president of the republic of Egypt, the late Gamal Abdel Nasir was to pay a visit to India. By chance the vice-chancellor was in Cairo at that time and so he extended an invitation to the president to condescend to visit the Dar al-Ulum. When President Nasir came to India, it was the first week of the month of Shawwal which is usually the period of the annual vacation in the Dar al-Ulum. So the vice-chancellor, considering it unbeseeming for President Nasir's dignity to visit the Dar al-Ulum during the vacation, thought it apt to go to Delhi himself and call upon the president. So, giving the excuse of the annual vacation in the Dar al-Ulum on this occasion and expressing regret profusely over not being able to meet him at Deoband, the vice-chancellor, as a compensation thereof, presented the copies of **Fayz al-Bari, Fath al-Mulhim** and **Sawanh-e Qasimi** as academic presents. President Nasir stood up to receive this present respectfully and thanked the Dar al-Ulum for it in lofty words. In response to this, President Nasir, after reaching Cairo, sent a very lovely and beautiful copy of the Holy Quran for the Dar al-Ulum. This beautiful copy is being kept in a beautiful wooden frame. A remarkable quality of this frame is that when you look at it it appears like a bound volume, but when it is opened it becomes a book-stand.

THE NOBLE PILGRIMS

Several gentlemen belonging to the Dar al-Ulum went for hajj this

year to the House of Allah and to pay a visit to the Prophet's holy tomb. Maulana Qari Muhammad Tayyib, the teacher of teachers Allamah Maulana Muhammad Ibrahim, Maulana Mai'raj al-Haq, Maulana Abd al-Ahad, Maulavi Mahmud Ahmed Gul, Maulana Ahmed Reza, Maulavi Zahid Hasan and Haji Allah Rokkha, an employee in the construction department, went for hajj.

A.H. 1380 : THE OPENING OF THE JAMIA-E TIBBIA

The teaching of Tibb (the Unani System of Medicine) had started in A.H. 1301 in the Dar al-Ulum. First Maulana Hakim Muhammad Hasan, younger brother of Shaikh al-Hind had been appointed in this department. Besides teaching Fiqh and Hadith and treating the sick students of the Dar al-Ulum, he also used to teach the science and art of Tibb. In A. H. 1329 this department was given the status of a separate department and, like the Dar al-Ulum, it too went on progressing from year to year; but so far there was no separate building for it. In A.H. 1375 a reasonable sum was presented from an endowment **(waqf)** of Karnal to the Jamia-e Tibbia with the stipulation that the hospital of the Dar al-Ulum be named "Azmatiya Shifakhana" after the name of the late Nawab Azmat Ali Khan. At the same time a separate committee (consisting of respectable and influential hakims of the country) was formed for the Jamia-e Tibbia and the government was requested to give recognition to its degree like that of other Tibbia colleges in the country and authorise the successful graduates of this Jamia to practise. The government has been good enough to comply with this request and in the Jamia academic and practical education of the art of Tibb is being given through a 4-year degree course. Now there are several medical teachers for teaching medicine and for treating the sick students of the Dar al-Ulum. In the north of the Dar al-Ulum a spacious and magnificent building of the Jamia-e Tibbia has been completed in which, besides auditoriums, there is also arrangement for in-door patients. Moreover, treatment has not been kept confined to the students only; any sick person, irrespective of creed and community, is given treatment. Two halls of the hospital have already been built and some more constructions are under consideration.

DR. P. HARDEY'S ARRIVAL

Dr. P. Hardey, lecturer in the History of Muslim India, School of Oriental and African Studies, University of London, came to Deoband in connection with historical research. He stayed at the Dar al-Ulum for nearly a week and had a long talk with the vice-chancellor on the topic

of the background and objectives of the Dar al-Ulum. This impression of Dr. Hardey deserves to be mentioned that "the truth is that the Islam I used to read about in books and which the Prophet of Islam had presented in its early period, that very Islam I found present at Deoband and in the ulema of Deoband".

The impression that Dr. Hardey has left in black and white is as follows :—

"It was with the expectation of finding much valuable material on Islam in India that I wished to visit Darul Ulum Deoband. Not only was that expectation completely fulfilled but moreover I was overwhelmed with kindness, hospitality and invaluable guidance by the learned Ulama of the institution, notably by Hazrat Moulana Muhammad Tayyib Sahib. I shall not only take away the best remembrance of my all-too-brief stay here but also shall try that I may be permitted one day to return here".

Accordingly, on the occasion of the vice-chancellor's journey to England, Prof. Hardey told him that he was going to Germany for some government work otherwise he would have passed some time with him (the vice-chancellor).

A.H. 1381 : PROF. HUMAYUN KABIR'S VISIT

This year there was a great rush of visitors. The most eminent personality amongst them was that of Prof. Humayun Kabir, Minister of Culture & Scientific Research in the central cabinet. He came in the month of Jamadi al-Ula, A.H. 1381. In the welcome-function Prof. Kabir. paying a tribute to the Dar al-Ulum for its religious and national services, said :—

"Besides the religious and academic services of the elders of the Dar al-Ulum, the services they have rendered in connection with the freedom of the native land and communal harmony are very bright and incontrovertible. The history of Deoband is a very important history. This Dar al-Ulum of yours is the first institution of its kind in Asia.

"It is the Dar al-Ulum which has first of all provided free education in India. More amazing and gladdening than it is the fact that you, along with free education, also arrange for the board and clothes of the students free of charge! It is not an ordinary thing to make arrangements for the food of eight to nine hundred students; and one feels still more glad

when it is pondered that you meet the annual expenses of lakhs of rupees with the donations and financial aids of the Muslims only. The work of donations is in fact a very useful work for you. For this you have to go to the Muslims, work among them and maintain the masses' connection with the Dar al-Ulum. Thus you keep reminding the Muslims of their responsibilities. On the other hand, it creates in them the sense of self-reliance and responsibility that it is they who have to run and maintain the Dar al-Ulum; this consciousness engenders awakening in them.

"Students not only from India but also from Asia and Africa and, more than that, even from far off places, come to study at your institution. Thus your influence spreads throughout the world and you become a centre of international activity. The Dar al-Ulum is an Islamic institution. A responsibility on behalf of Islam devolves on you; as also on behalf of India. Knowledge is a great power. Knowledge is respected everywhere in the world. Reliance on God has been emphasised in the address and the fact is that there can be no greater reliance than this. I am glad that this Dar al-Ulum of yours is progressing day by day. The first message Islam gave to the world is the message of knowledge. The first ever revelation that came to the Holy Prophet (Allah's peace and blessings be on him!) begins with the word "Iqra", which means "Read". This was the earliest message of Islam. When Islam appeared on the world-scene, knowledge was present in India, Greece, Egypt, etc. but it was being kept confined to certain people only; the common men were denied the privilege of acquiring knowledge. There was a monoply over knowledge everywhere. In Egypt, except particular persons, no other class of society could acquire education. It was the same story in Greece also. There was talk of education in India but here too it was restricted to the Brahmins and a few high caste people only; the Shudras were not allowed to acquire knowledge; sometimes very severe tyrannies were inflicted on this down-trodden class of society for the fault of acquiring education. It was Islam alone which universalized knowledge and drew the attention of everyone to its acquirement. The Prophet of Islam acquainted the whole world with knowledge by saying: "It is necessary for every man and every woman to acquire knowledge". This principle of Islam has now been adopted by the whole world. To America, which has become the centre of knowledge today, knowledge has reached through Europe and Europe has been introduced to knowledge by Islam only; hence the whole world ought to be grateful to Islam. In Islam there is no distinction between religion and the world; in both the religion and the world Islam wants mankind's welfare. The Prophet of Islam has instructed that the Muslims should acquire knowledge even if

they have to go to China for this. The meaning of going to China is not this that in those days there was more knowledge in China; rather, China in those days was considered the last limit of the world. So the meaning of this commandment was that the Muslims should acquire knowledge as far as possible even if in doing so they might be required to go to the last end of the world.

"As long as the Muslims acted upon this instruction, they continued to advance further and further.[1] When you make any effort to impart knowledge, you in fact comply with the Holy Prophet's (Allah's peace and blessings be on him!) order, and since you do this sitting in India, you make India raise its head with pride and at the same time you render a service to India.

"I am glad to know that the medium of instruction at your institution is Urdu. The students who come to you, whether their tongue is Burmese or Bengali, whether they talk in Persian or Indonesian, whether their mother-tongue is English or any other language, you teach them through Urdu. Thus you have made Urdu an international language.[2]

---

1. The result was that the greatest names and figures in medicine, medical practice, optics, astronomy, geography, mathematics, chemistry, biology, physics literature, poetry, etc. were those of Muslims: and the experimental method which is the greatest tool and pride of the modern mind was conveyed by Roger Bacon from the Muslim Spain to the modern Europe.

(Translator)

2. The circles engaged in developing and propagating Urdu have so far not chanced to have a look at what great benefit Urdu has achieved by being the medium of instruction at the Dar al-Ulum; however, its results and consequences cannot be denied. Since the Dar al-Ulum, Deoband, is a central educational institution of the Muslims in the Islamic world, students flock to it not only from the different states of India but also from various foreign countries for acquiring education which is imparted through the medium of Urdu. During the course of their stay here they learn Urdu sufficiently well and thus become the means of disseminating it on their return to their native lands. Accordingly a gentleman who had travelled through various countries had come to the Dar al-Ulum and he used to say : "When I reached Bukhara, which is a famous place in Central Asia, I met there such people who, considering me to be an Indian, sympathetically talked with me in Urdu. I was very much surprised as to how they, being so far away from India, could have learnt such chaste Urdu. On my enquiry they told me that it is the educational bounty of the Dar al-Ulum, Deoband, and not only they but the whole academic circle there generally speaks and understands Urdu.

Inspite of my being a Hindu they, with great affability and love, accommodated me as their guest and threw a grand party in my honour, a peculiarity of which I will never forget was that in that party whoever delivered a speech, spoke in Urdu only for my sake".

A similar incident happened with our late prime-minister, Pandit Jawaharlal

'I have been much impressed by your method of teaching and your simple lifestyle. You are doing a very grear work at a very small expense. The great service the Dar al-Ulum has rendered to knowledge is valuable not only to the Muslims but also to the whole world. The appreciable sentiments of simplicity, sincerity, selflessness and sacrifice with which you are serving Islam are worthy to be conformed to by all. It pleased me very much that today, in contrast to all the universities of the world which are spending millions of rupees on education, you are doing the same work, a great and valuable service, at so meagre an expense. The fact is that a university is not the name of a building; it is formed by the teachers and the taught and they alone are in reality the moving spirit of a university; otherwise the university is a mere frame; teaching and learning are its real essence.

"You have decided that you will not take any aid from the government for the Dar al-Ulum and will run this institution with public donations only. There is no doubt about it that it casts a good effect upon the masses and their sense of responsibility increases. But there is another aspect to it also : that you cannot take any step against the will of the masses however much useful and necessary it may be from the educational point of view.[1] Governments try to preserve soulless relics and spend millions on them. This Dar al-Ulum of yours is a live ancient relic; if the government spends money on it, it will be surely worthwhile.

"Scientific Inventions have produced many facilities: journeys of days and weeks are covered within minutes and hours. Three things are basically necessary for science : letters, arithmatic and paper. All these three things are of Asiatic origin. As regards letters (script) the historians' de-

---

Nehru, on the occasion of his visit to Russia The address presented to him at the aerodrome by the citizens of Tashkent was written in Urdu and was read out to him by an Uzbek. Pandit Nehru was surprised and he also replied the address in Urdu which, as the newspapers reported, the audience understood, clapping several times during the course of the reply. **(Al-Jami'at**, daily, June 18. 1955).

An interesting thing in this connection is that the graduates of the Dar al-Ulum in South Africa whose native tongue is either English, Gujarati or Afrikaan usually correspond in Urdu only.

An Urdu weekly "Observer" is published from Nairobi, the capital of Kenya in East Africa and several dailies, weeklies and monthlies in Urdue are published in Rangoon (Burma). In fine, the Dar al-Ulum, Deoband, having thus extended the circle of Urdu through its graduates to almost all the countries of Asia and Africa, has accomplished the important work of making this language of India an international language. (S.M. Rizvi).

1. It is worth pondering here that it is the class of ulema itself which shows useful and harmful things to the masses and not the other way round; the masses learn from the ulema and do not teach them.

cision is that the Phoenicians invented them; they were an Asian people. Paper was invented in China and arithmatic in India. The Arabs learnt arithmatic from here and developed it. The inventors of Algebra were Arabs themselves. Had these things been not present basically, the present progress of science would have been impossible.

"If science and religion be two things for the followers of any religion, let it be so; for Islam they are not two things. The followers of other religions could not adopt science till they renounced their religions; whereas the more regular and aware a Muslim is the nearer he comes to science. But now in Europe too they have begun talking about giving up the thought of considering science to be an opponent of religion. Great and distinguished writers are now writing books on this topic; they declare truth to be the basis of both science and religion.[1]

"There is no antagonism between Islam and science. The Muslims have disseminated knowledge in the world formerly also, and it appears from history that as long as they did not make any distinctness between knowledge and religion, they progressed steadily. Hence the Dar al-Ulum should try to help bring religion and science near each other. You have to accomplish this task now — to make a short work of the quarrel between science and religion in the world. In this connection your Dar al-Ulum can take a great step and thus can serve not only India but also the entire world. The way you have blazoned of giving free education to the masses in the history of India, the history of India cannot forget it".

As regards the participation of the Dar al-Ulum in the fight for the independence of India, Prof. Humayun Kabir said :—

"The divines and graduates of this institution always remained in the forefront of the fight for freedom. It is a hard fact that communalism has always been opposed by this institution. Even as this Dar al-Ulum has remained above communalism formerly, it will remain so in the future also. It is very much regrettable that it is being slandered. The Jami'at-e Ulama-e Hind has rendered great services for the independence of the country. Today some people, being victims of narrow-mindedness, are disparaging this patriotic party. This party has had a bright history which cannot be belied. The epidemic of communalism is common in India, yet the Dar al-Ulum has not allowed even its air to come near it. It is my belief that this university will always keep imparting humanism, nobleness, virtue and love to the world along with the lesson of nationa-

1. This is due to Islam itself. (S.M. Rizvi).

lism whereby we will succeed in forging a fraternity in which all may live unitedly".[1]

THE QURANIC RECORDS

The Egyptian government has prepared records of the Holy Quran. The orthoepy (**qir'at**) is by Shaikh Mahmud al-Husri, who is a far-famed orthoepist of Egypt. The whole Quran has been covered in 44 records. A whole set has been presented to the Dar al-Ulum by the Egyptian government. The present writer had had the honour of bringing these records for the Dar al-Ulum from Delhi.

A.H. 1382 : THE DAR AL-ULUM AFTER A CENTURY

This is that year in the history of the Dar al-Ulum in which it had completed one hundred years of its life. During this long rotation of days and nights each step of the Dar al-Ulum, by Allah's grace, has advanced forward. What the vice-chancellor has written in the report for this year, comparing the conditions obtaining a hundred years ago, is reproduced in his own words below —

"Praise be to Allah that the Dar al-Ulum has completed one hundred years of its life. The same school (**maktab**) the foundation of which had been laid in Muharram, A.H. 1283 at the pious hands of **Hujjat al-Islam** Maulana Muhammad Qasim Nanau'avi and his compeers has developed, after a period of one hundred years, into a magnificent international educational and training institution, which is not only an educational institution from where students merely take a degree (sanad) but is also a residential university, imparting civil mores and giving training in corporate Islamic life. If a graduate of the Dar al-Ulum possesses on the one hand expertise in the religious sciences, on the other he also mirrors the Islamic etiquette and the Islamic way of life. You may go to any corner of the world you will find a man trained in the Dar al-Ulum distinct and conspicuous in his position.

"At all events, in the period of one century, if the Dar al-Ulum, on the one hand produced thousands of scholars and experts of the Islamic teachings, on the other it also produced preachers, commentators of the Quran, qazis, muftis, politicians and representatives of the Islamic life from whom millions of Muslims in the world are receiving spiritual, secular and religious guidance.

---

1. For details vide "Prof. Humayun Kabir Dar al-Ulum Deoband Men" by S.M. Rizvi, printed by Koh-e Noor Press, Delhi, 1961.

"In this period of one hundred years the Dar al-Ulum, Deoband, has made all sorts of progress. If the number of students in A.H. 1283 was 78, of teachers 6 and the annual income was only Rs. 649/-, in A.H. 1382, its hundredth year, the number of students went upto 1485, of teachers to 49 and the annual income became Rs. 6,87,226/-. Its administrative staff had begun with one manager only and today, praise be to Allah! it has on its role as many as two hundred employees; which is a manifest sign of the popularity of this institution in the sight of Allah and of the good intention, sincerity and selflessness of its founders. On this success the members of the Shura, co-operators, donors, teachers, students and all the employees deserve to be congratulated for it as a result of their mutual co-operation, joint action and selfless services that this seminary has attained to such a magnificent status.

"We pray in the divine court for the elevation of ranks in the Hereafter of all those gentlemen who have gone to glory during these one hundred years. May Allah Most High grant them all great rewards! We also pray that Allah Most Glorious fill the graves of the pious founders of this institution, former teachers, functionaries and helpers with light, awarding them high ranks in the Hereafter and bestow upon the present gentlemen the grace to serve religion and this institution more and more and favour them with His pleasure and good reward!

"Muharram, A.H. 1383 was an auspicious and blessed month for the Dar al-Ulum, Deoband. It was necessary that the centenary of the Dar al-Ulum should have been celebrated in this month and a great gathering should have been arranged. Holding gatherings and functions in the Dar al-Ulum and its affiliated madrasahs, light should have been thrown on the establishment and services of this great institution, as though this centennial gathering would have been in fact the expression of the religious services of thousands of ulema and scholars and the achievements of the pious of the ummah; in other words, it would have been a centennial gathering of knowledge and learning. At such a time the swelling of the sentiments of collective happiness was but a natural phenomenon. Accordingly, this sentiment first of all surged in the heart of this worthless creature the lowliest Muhammad Tayyib, the vice-chancellor of the Dar al-Ulum, Deoband, and then the same sentiment was expressed in writing as well as in speech from different circles in the campus of the Dar al-Ulum, the respectable teachers, clerks of the offices, executive staff and the dear students that

> 'for the expressing of joy and jubilation on this auspicious occasion a form befitting the dignity of the ceremony be adopted'.

"It is obvious that the Dar al-Ulum is not a formal institution; on the contrary, it is a reality above formalities, an institution patronising realities. Hence the expression of rejoicing for it could not adopt the form of foliated and floriated festoonery or illumination or the common customary demonstrations. And the general sentiments too were these that on the occasion of this auspicious ceremony a general gathering be held in the Dar al-Ulum in which the circumstances of the founding of the Dar al-Ulum, the background of its establishment, its objectives, the conduct and character of its founders and its future programme be discussed, and the distinctive features of the Dar al-Ulum be refreshed in the hearts, for only this form of demonstrating joy could beseen the Dar al-Ulum. But the world of fate and chance is quite different. Hazrat Ali's (Allah's mercy be on him!) saying is: 'I recognised my Lord through the breaking up of my intentions'. It so happened that exactly the same dates were fixed and published for the meeting of the Jami'at-e Ulama-e Hind at Meerut. Thus the great gathering of the centennial ceremony of the Dar al-Ulum during the same days would have clashed with the said meeting which, in view of the collective good of the community, was in no way proper. Hence, considering it proper to postpone the gathering at the time of such clash, the idea of gathering on the said dates was given up and it was thought sufficient to declare a vacation instead, leaving the plan of gathering to be fulfilled at some other suitable dates.

"On the other hand this humble vice-chancellor was almost ready to embark on his journey to South Africa which was to take nearly three and a half months. Thus the appearance of the interpretation of the dream was inordinately delayed. If it please Allah Most High, this occasion is to come soon."

THE ARRANGEMENT OF THE LIBRARY

A stock of 100,000 books is present in the library. Though the number of text-books is greater, non-textual books are almost half in number, which include both published and unpublished works, and the number of MSS. is also quite sufficient.

The work of arranging the library and of preparing a catalogue had been first assigned to the present writer in A.H. 1355 and since then the same catalogue had been in use for quite a long time. But after a quarter century, in A.H. 1382, there arose need of further arrangement as during this course of time thousands of books had been added. The Majlis-e Shura, therefore, selected Maulana Zaheer al-Din for this onerous task. With much sweating and poring his eyes out, he has accomplished this

work of cataloguing. This additional improvement made this time is the introduction of the card-system. According to the modern system of library-work, cards have been prepared and arranged in alphabetical order, whereby the finding out of a book has been much facilitated. Besides the introduction of this system, a descriptive catalogue of the MSS. has also been prepared two volumes of which have already been published.

A detailed introduction of the library will be presented later under the heading "Library" at its proper place.

MAULANA HIFZ AL-RAHMAN'S DEATH

Amongst the events of this year an important one is the occurence of the death of **Mujahid-e Millat** (the Crusader of the Community) Maulana Hifz al-Rahman. The Maulana was not only a distinguished and remarkable personality in the academic circles of the Dar al-Ulum but he had also acquired a high political position in the country. For a long time he had worked as director-general of the Jami'at-e Ulama-e Hind. His career had begun with teachership in the Dar al-Ulum and in the end he had been chosen for the membership of the Majlis-e Shura. The major part of his life had passed in the service of the Dar al-Ulum. Hence the members of the Majlis-e Shura have acknowledged his services in the following words :–

"This meeting of the Majlis-e Shura expresses its deep shock and heart-felt grief and sorrow at the sad demise of the **Mujahid-e Millat** Maulana Hifz al-Rahman and considers the passing away from the midst of the community of such a peerless personality a great national accident and an irreparable lacuna. The deceased was not only an excellent divine, an accomplished writer and a matchless orator but was also a crusader of the community in the real sense of the term. His crusader-like acts of intrepidity in the political and national history of the country deserve to be written in letters of gold. He was not only a pre-eminent leader of the country but was also a leader and academical and political guide to the Muslims. His precious self, by virtue of his versatility and popularity, was, irrespective of caste and religion, a catholic personality in the whole of India. His supporters as well as opponents, all acknowledged the superiority of his perspicacity, judiciousness, pragmatism, stead-fastness and preseverance. The fact is that the great and glorious services he rendered to the country, particularly the Muslims, during the tumultuous and turbulent times of 1947 so devotedly and with such abandon of his own safety were indeed of a nature he alone could

render. In the past the Majlis-e Shura and the Executive Committee of the Dar al-Ulum had been receiving great help and strength from his administrative and statesmanlike maturity. He had had an incomparable knack of delving deep into matters and unravelling insoluble tangled affairs, and hence his life is unforgettable for the whole nation and country. The group of the Dar al-Ulum is sad and morose at this eternal separation of its illustrious son".

THE IMPRESSIONS OF A DIGNIFIED SYRIAN DIVINE

One aspect of the impressions Shaikh Abd al-Fattah Abu Ghudda, a professor of Jamia-e Helab (Religious University of Aleppo, Syria), has expressed after seeing the Dar al-Ulum is of great import. According to him, such academic discussions are found in the books written by he ulema of the Dar al-Ulum that are not to be found in the works of the ancient ulema, professional commentators of the Quran, traditionists and thinkers; but since these rare and excellent books have been written in the Urdu language, the Arabian countries are deprived of advantage from them, and therefore it is necessary that they be translated into Arabic so as to provide opportunities of benefitting for the Arabic-speaking peoples also on a large scale. The translation of Shaikh Abu Ghudda's impressions is as follows :—

"It is Allah's very great favour and bounty upon this weak and humble writer that He vouchsafed this opportunity to visit and tour the cities of India amongst which Deoband with its religious institution, the Dar al-Ulum, tops the list; the Dar al-Ulum which is indeed a live heart full of knowledge and piety in India, the centre of scholars and the haven of the students of religion and gnosis. A visit to this centre was one of the dreams of my days and nights and one of the longings of a lifetime. Thanks to Allah that today I received the felicity of seeing the Dar al-Ulum and an old dream was realised!

"On seeing it from near I found it much better and finer than whatever mental sketch and image I had formed of the Dar al-Ulum- on hearing reports about it while living far away. Lights of knowledge emanate from each and every corner of this sacred institution. The Holy Prophet's (Allah's peace and blessings be on him!) hadiths are taught in its auditoriums and for the thirsty ones of knowledge and the seekers of guidance and instruction, along with ideal discipline, careful observation of the rules of etiquette and enlightenment, the commands of faith and religion are described in a style which glistens conspicuously with the spiritualists' spirituality and the effects and graces of men of learning and research.

"This is Allah's utmost favour and obligation that I received the honour of hearing a part of a lesson of Hadith from the great Maulana, who is a blessing to the ummah with his pure breaths, my chief al-Shaikh al-Muhaddith al-Sayyid Fakhr al-Din Ahmed al-Moradabadi. His lauded self, at the request of his affectionate students and as a concession to this lowliest writer, spoke in Arabic on the hadith of Bani Salmah in which it is reported that the Bani Salmah entertained a desire to leave their houses and shift to the vicinity of the Prophet's Mosque. When the Holy Prophet (Allah's peace and blessings be upon him!) came to know of this intention of theirs, he said: "Histories and remniscences of your town will be written". The learned professor's lecture was a cluster of costly pearls and shining stars, and a proof of **Fayz al-Bari** and **Umdat al-Qari**. In the course of his lecture the learned professor was continuously favouring those students who were all ears with special instructions which permeated their selves even as fragrance permeats through air and water through life. I pray to Allah Most High that He bestow upon his learned self good reward on behalf of the Holy Sunnah and its conformists and keep this institution pullulating and fructifying under the shadow of pillars and columns, imams and elders — the full moons of guidance and the bright candles for darkness — like the beneficent Shaikh, the head teacher, Maulana Allamah Ibrahim al-Balliavi and Maulana Al-Qari Muhammad Tayyib; and bestow prosperity on the beneficial time and holy breaths of these august men!

"The authorities did me a further favour and obligation that they accommodated this lowliest of men as their special guest wherefore it became convenient for me to avail of the chance of benefitting from the learned ulema. "So all praise is for Allah only". Moreover, that thing for which we are today indebted to Allah's favour and are under His obligation is this institution, which, along with its teachers and students, is a luxuriant umbrageous tree, the centre of knowledge and piety, and that life-sustaining lung of the Islamic body in which the signs of spiritual life are current. We pray to Allah that He benefit the Muslims more and more from the continuance and progress of this institution and bestow long life on its ulema! Verily, Allah answers prayers and through His grace and magnanimity does not thwart the hope of those who cherish hope.

"Mentioning the glorious services of the great ulema of this magnificent institution, which is replete with 'the pillars' of knowledge and piety, I wish to make a request, — rather, if I embolden myself a little I can assert that it is our reasonable privilege which I am demanding to be fulfilled, — and it is this that it is a duty of these eminent ulema that they,

clothing the results of thought of their singular intellects and their valuable graces and researches in the Arabic language, provide a chance of deriving benefit for other ulema of the Islamic world also. This duty devolves upon these gentlemen for the reason that when a man reads a book of these research scholars of India, he finds therein distinctive new ascertainments which depend upon, besides profound knowledge and extensive reading, on piety, rectitude and spiritualism. And since these eminent ulema and Shaikhs not only fulfil the conditions like virtue, rectitude, spiritualism and engrossment in knowledge but are also the right heirs and specimens of the pious predecessors, their books are not lacking in new and useful things. 'Such is the grace of Allah which He giveth unto whom He will' (V : 54). Rather, some of their books are such in which are found those things which are not available even in the works of the great ulema, professional commentators of the Quran, traditionists and thinkers of the past. But it has to be said with sorrow and regret that most of these rare compilations, rather all of them, have been written in the Urdu language, which may be a common Islamic language of India but it is obvious that it does not have that honour that Arabic has for its wide usage and for being the special language of the Islamic sciences. Hence if these sciences and valuable disquisitions which are the special part and achievement of our Islamic brethren — the ulema of India, are kept confined in the frame of Urdu only, then, remaining hidden and concealed from us the Arabic-speaking people, they will continue to be the cause of our deprivation. It will thus be an injustice not only to us but will also cause a loss to the rights of knowledge and religion. So, to discharge this duty of gnosis and payment of the deposit of knowledge, it is among the foremost essentials that these excellent masterpieces and exquisite books be rendered into the Arabic language so that from these those eyes which are impatient, thirsty and eager for such things may derive light; and, as I think, this difficult duty and important responsibility can be discharged well by the individuals of this very public institution, which is the cradle and fountain-head of distinguished ulema and noble students.

"On this occasion when I am putting the words of gratitude into black and white for the affectionate behaviour and elderly favours of the authorities of the institution and the emotions of love and brotherhood of the beloved students, I consider it necessary to dare repeat hopefully my aforesaid right and demand. So, if these august men turned their attention to the discharging of this duty, while they would thus acquit themselves of their responsibility, it would also be a glorious service to religion and culture and a noteworthy achievement; because these sciences are not only the property of the Muslims — let alone the Indian Muslims who may

have a monoply on them — but all mankind also has had a right to benefit equally from these. Hence it is extremely necessary that these Urdu books be translated into Arabic so that they may get more and more currency and publicity and opportunities to benefit from them may be provided on a large scale.

"I have felt some satisfaction and pleasure on hearing that this problem is already under the consideration of the Majlis-e Shura and it is going to take steps shortly to discharge this important burden and responsibility which is in fact a necessary obligation of the ulema of this institution, particularly of its students. After hearing this glad tiding I thank in anticipation most sincerely all the senior ulema for this auspicious ambition and undertaking of theirs; and also pray to Allah Most High that His special help and support be with them in this great work so that they may accomplish this obligation with ease. For Allah Most High it is not a difficult thing. 'That is not a hard thing for Allah' (XXXV : 17). Nor, in view of their firm determinations it is so hard and arduous a task for these great ulema that it may be insurmountable".[1]

A H 1383 : THE VICE-CHANCELLOR'S JOURNEY TO AFRICA & EGYPT

During the year under review the respected vice-chancellor undertook two journeys : the first to South Africa and the second to Egypt. Both these journeys proved very profitable for the Dar al-Ulum in several respects. The journey to South Africa was made in the end of Muharram. A representative gathering of Muslims consisting of nearly two thousand individuals from all the four provinces of South Africa was present at the Johannesburg airport to welcome him. The Dutch mayor of Johannesburg, Mr. Ober Holes and his wife were also present on this occasion as also a large posse of white police. The vice-chancellor stayed in Johannesburg for 15 days. From there he went to Durban and thence to Cape Town. During his sojourn at Durban he happened to visit several places in its vicinage. Addressing a gathering a Cape Town the vice-chancellor said : "The Muslims should never be distracted by material power; the Muslims need to increase their spiritual power. They have forgotten to discharge their duties for which they have been created. We should keep inculcating virtue and abstain from evil works".

The misunderstandings prevalent in South Africa regarding the Dar-al-Ulum, Deoband, and its group were removed to a great extent by this Journey and lasting impressions were made on the people. At that time

1. Rudad, A.H. 1382, pp. 12-14.

in Johannesburg an educational conference was being held at Witwaters Rand University in which educational experts from all over South Africa were participating. The vice-chancellor was also invited to this conference. The president of the conference, while thanking the vice-chancellor for his attendance, acknowledged the greatness of the Dar al-Ulum and its international influences. The vice-chancellor, in his reply, said . "The **apartheid** of country, nation and race can separate us from each other but knowledge is the common wealth of all mankind and is a natural surety for the oneness of humankind. So, colour and race and sentimental segregations notwithstanding, knowledge alone is the means that has brought us together".

A great advantage derived from participation in the gatherings and conferences in South Africa was that the Dar al-Ulum was given an extensive introduction. The news reporters of western languages who used to attend these gatherings and conferences used to include the particulars of the Dar al-Ulum also in their repor age. Thus the fame of the Dar al-Ulum spread not only in the vast continent of Africa but it also reached the various countries of Europe. Besides this, the western newspapermen attending these gatherings used to put to the vice-chancellor several questions on Islam and by his replies supplying correct informa ion regarding Islam many of the misunderstandings prevailing in the western world in respect of Islam and the Muslims were removed.

From South Africa he went to Nairobi, to Egypt, to Palestine, to Hejaz and came back via Beirut after three months.

The second journey was undertaken on 19th Shawwal, A.H. 1383 (March 4, 1963) at the invitation of the world Mutamar-e Islami, Cairo. To this conference entitled **Majma'ul-buhuth-e Islamic** had been invited distinguished ulema from all over the Islamic world. 70 select ulema from 38 countries participated in this conference; the number of the Egyptian ulema was besides this. On the whole, 100 to 125 ulema participated. The representatives of both India and Pakistan were all graduates of Deoband. Btsides the vice-chancellor. Maulana Sayyid Minnat Allah Rahmani, Amir-e Shari'at-e Bihar wa Orissa, and Maulana Sa'eed Ahmed Akbarabadi, head of the Dept. of Theology, Muslim University, Aligarh, represented India in the Mutamar. The purpose of the Mutamar was to investigate and ascertain, in the light of the Islamic Shari'ah, the problems resulting from the impact of the modern civilisation. These problems had been divided into the following captions :—

1. The arrangement of the distribution of finances in Islam.

2. The physical causes for the world-wide penetration of the Arabs and Islam.
3. The personal ownership of land and its signs in Islam.
4. The special nature of the share of the poor in the wealth of the rich.
5. The organisation of "enjoining the right conduct" (**Amr bil-ma'ruf**) and "the forbidding of indecency" (**nihi 'anil-munkar**).
6. The past and presen: of Ijtehad (casuistry) in Islam.

Though all the above-mentioned subjec:s were discussed in the Mutamar, the greatest emphasis was laid on the last caption which can be estimated from the fact that two-third of the whole time of the conference was spent in discussing this problem only. The considered opinion expressed in the Mutamar was that as long as the door of ijtehad is not opened for the ulema, the complex problems will not be solved, because the present situation has completely changed in the presence of modern discoveries and the former foot-prints cannot decide it.

The vice-chancellor who was the leader of the Indian delegation and Maulana Yusuf Binnori, the leader of the Pakistani delegation, presented their articles on this topic. The fundamental view-point in the vice-chancellor's article was that while in thought and view or the method of derivation commitment to principle and rules of this discipline is necessary for us, conformance to the predecessors is also necessary. Even living within the gamut of ijtehad we cannot go out of the circle of conformance to the pious predecessors; the Sunnah and the predecessors' pattern ought to be the last destination of our ijtehad. He said :—

"The problems that are confronting the Muslims today are being considered complex. In connection with them, instead of laying stress on providing the status of ijtehad for ourselves, it will be apter that the practical solutions of these problems be presented. Instead of deliberating over the powers of ijtehad for personalities the easier and shorter way is to ponder over the problems; it has rather been the practice in every century of Islam. New thoughts and views always keep cropping up due to new events and circumstances and the thinking ulema of every period, by virtue of their academic abilities and ideal powers, have been giving decisions in the light of the principles of Fiqh and the codified jurisprudential systems. Accordingly, in respect of the new events, the ulema of the ummah today also have not been remiss in the ascertainment of problems. Exclusive independent books entitled **Hawadith-e Fatawa** and **Aalat-e Jadidah ke Shara'i Ahkam** have been published in India which present decisive solutions on the modern problems. However, what is

necessary is that such commandments should be publicised and determined on a world-wide scale and instead of a local they should be presented in an international manner, and such new fetwas of whichever country they may be should be brought before the entire world of Islam. It is obvious as to who can perform this work better than the Majma'ul buhuth-e Islamiyah. I. can, through its world-wide influence, provide the stock of modern fetwas and can produce and present their translations in different languages, so that by the creating of universality and uniformity in thought uniformity may be produced in the actions of the ummah. The Mutamar can serve as a means of the unification of the ummah".

The learned vice-chancellor also laid stress in his article on introducing the present-day world to Islam and appealed to the Mutamar-e Islami to keep before itself the ideal of making Islam the religion of the whole world and also work in that direction.

It has been said at the end of this article that some powers of ijtehad are still present in our ulema today. Had these been not there, it would have been difficult for the muftis to issue fetwas and to take decisions after pondering over matters. But it is necessary in this connection to keep in mind that ijtehad must not be demanded for this that, impressed by the present-day western civilisation, we may first establish new views in support of it and then be anxious to bring them within the limits of legitimacy (**jawaz**) by searching supporting evidence for them in the Quran and the Hadith. It is evident that it is not compliance with the Book and the Sunnah; it is rather the other way round — to make the Book and the Sunnah comply with us. It is a dangerous fallacy. While commitment to principle and rules is necessary in thought and view and in the method of derivation, complete conformance with the pious predecessors and that taste which we inherited from our ancestors are also necessary; otherwise that colour which the Holy Prophet (Allah's peace and blessings be on him!) has given us under "wa yozakkihim" — "and shall make them grow" — cannot remain intact. For this reason, while still living within the sphere of ijtehad we naturally cannot trespass the conformance to the predecessors. Each and every sunnah and each and every pattern of the predecessors should be the last stage of our effort and ijtehad.[1]

An article by Maulana Minnat Allah Rahmani, member of the Majlis-e Shura, Dar al-Ulum, Deoband, was also presented in which, reviewing the juridical problems with profound maturity of wisdom, attention has been drawn to an important reality and the difference between root and sec-

1. For details vide **Rudad-e Dar al-Ulum** and the **Alami Mutamar-e Islami** Qahira No. of the "Dar al-Ulum" monthly, compiled by S. M. Rizvi.

tions has been clarified with great discernment of subtleties. It has been written in the article :—

"The worst consequence of giving too much importance to sectional propositions was that the attention of our ulema and muftis, withdrawn from the eternal fundamentals and universal principles of religion centred upon branches and the real religion on which depends the human salvation became hidden; small propositions took their place, causing unusual damage to the Islamic unity and shattering Islamic fraternity to pieces; and thereby the declarations "We sent thee not save as a mercy for the peoples" (XXI : 107) and "And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind" (XXXIV : 28) were rendered meaningless. Hence it is necessary that too much severity in sectional propositions should be done away with and, in view of the proof of religion, every proposition should be given the place it deserves and the status it has; and the fundamental religion which the Holy Prophet (Allah's peace and blessings be on him !) had brought for the whole world till its end, and for every country and clime, should be presented before the entire world.[1]

At the end of the Mutamar,[2] the vice-chancellor and Maulana Rahmani went from Cairo to the holy Hejaz for hajj. Before performing the hajj, they stayed for some time in Madina, where they were invited by the authorities of the Jamia-e Islamiayyah, Madina. (By a happy co-incidence the vice-chancellor's son, Maulana Muhammad Salim Qasimi, a teacher in the Dar al-Ulum, Deoband, and Maulana Muhammad Abd al-Haq, pro-vice-chancellor, were also present in Madina), The vice-chancellor, add-

1. **Safar-e Misr wa Hejaz** by Maulana Minnat Allah Rahmani, p. 134, Label Press. Patna.

2. On this occasion the Egyptian government had also arranged for a tour for the representatives. First they were sent by aeroplanes to the Aswan High Dam where thousands of labourers were working. Then they were sent by cars to other cities of Egypt, like Tanta, Suyut, etc. Tanta is a big industrial city. Its facories were shown to the delegates.
The third leg of journey to Ghazza was covered by cars. Now it is in the possession of the Jews. The cars entered Ghazza after passing through the Sinai desert. The vice-chancellor has stated that when he was passing through Sinai the spectacle of Prophet Moses' and the Israelites' passage through this desert and their bewilderment and passing 40 years in the jungle passed before his eyes. Affected by this historical background he started writing a book which he finished on coming back to India. This voluminous book comprises many legal (shara'i) realities and many a political revelation. It is a pity that this book could not be published so far. If published, it is believed, it would be a precious addition to the academic stock. Its Arabic translation is being published in instalments in the Al-Da'i, a magazine of the Dar al-Ulum.

ressing the teachers and students of the Jamia in the welcome-function thanked the authorities for the kind invitation and then acquainted the audience with the particulars of the Dar al-Ulum and its tack (**maslak**) and then congratulated the authorities and the Saudi government on the valuable services the Jamia-e Islamiyyah, Madina, was rendering.

On the whole, both these journeys of the vice-chancellor proved very fruitful. Through these journeys the sphere of introduction of the Dar al-Ulum was widened, besides the continent of Africa and the Middle East, in the western countries also; and since the representatives of the whole world of Islam were present in Cairo, it can be said that the Dar al-Ulum was introduced to the whole world.

The respectable vice-chancellor came back to Deoband on 6th Muharram, A.H. 1384 (May 19, 1964). The teachers, students, office staff and the citizens welcomed him warmly at the railway station. At the request of the students he gave a long speech in the welcome-function held in the Dar al-Hadith, describing his impressions of the journey to Egypt and Hejaz and detailing the accounts of the Mutamar-e Islami, Cairo and Jamia-e Islamiyyah, Madina.

THE PARTICIPATION OF THE DAR AL-ULUM IN THE ORIENTALISTS' CONFERENCE

The 36th meeting of the International Congress of Orientalists was held in the early dates of January, 1964, in which 11,00 orientalists participated, 500 from foreign countries and 600 from the different universities and academic institutions of India. This was the first occasion for the meeting of this Congress to take place outside Europe — in Asia, and in Asia this pride was first of all achieved by the capital of India, New Delhi. In the incipient years of this Congress participation in its meetings was restricted to European orientalists only, but gradually its circle widened and Asian countries also began to participate in them.

The meeting of the Congress at New Delhi had been held in the magnificent building of the Vigyan Bhavan. The Congress had been divided into ten sections one of which was reserved for rare manuscripts. At the request of the institute of Islamic Studies, New Delhi, select MSS. of the Dar al-Ulum were presented on this occasion for the benefit of the orientalists who looked at them particularly with approval and took notes from several of them. Thus the Congress of Orientalists proved a spacious means of introduction of the Dar al-Ulum. The present writer had done the work of introducing the MSS. of the Dar al-Ulum to the Congress.

A.H. 1384-85 : THE STARTING OF THE JOURNAL DA'WAT AL-HAQ

Monthlies like **Al-Qasim** and **Al-Rasheed** have been in publication to keep the sympathisers of the Dar al-Ulum in touch with the circumstances and particulars of the Dar al-Ulum, as also to enlarge and publish its policy **(maslak)**. After the **Al-Qasim** ceased publication, another monthly, **Dar al-Ulum**, was started in A. H. 1360. But so far these journals were being published in Urdu only. In the current year, with a view to widen the circle of the Dar al-Ulum still more, a quarterly journal, **Da'wat al-Haq**, was started. This journal, besides being read in the Arabic madrasahs of the country, is read with interest in Arab countries also, and besides publicising the policy of the Dar al-Ulum, has been a very strong means of forging good relations with the Arabic-speaking countries.[1]

THE CO-OPERATION OF THE U. P. GOVERNMENT IN THE PROVISION OF GRAINS

In the last month of A.H. 1384 the Dar al-Ulum had to face a stringent crisis in foodgrains. The vice-chancellor drew the attention of the U. P. government to this grave situation. Hakim Muhammad Ilyas Kathori and the present writer were sent by the Dar al-Ulum to Lucknow. This two-men delegation pointed out to the responsible officers of the government, particularly to the chief minister and the minister of food, the difficulties the Dar al-Ulum was facing in providing the necessary foodgrains, and if, God forbid, the Dar al-Ulum, due to these difficulties, failed to admit students in the beginning of the new academic year, it would affect the international reputation of the Dar al-Ulum as also the dignity of the government adversely. The then chief minister, Mrs. Sucheta Kirplani, gave proof of her full co-operation by providing facility in stocking the requisite quantity of grains, and which facility, praise be to Allah, still continues.

THE VISIT OF THE GOVERNOR OF U. P. TO THE DAR AL-ULUM

Among all those different gentlemen who visited the Dar al-Ulum this year the most noteworthy personality is that of Mr. Vishwanath Das, the governor of U.P., who came to the Dar al-Ulum on March 23, 1965. It will not be undue prolixity to reproduce here those profound and valuable feelings he expressed in the general function after having inspected the Dar al-Ulum. He said :—

---

1. Now for some time, instead of **Da'wat al-Haq**, a fortnightly, **Al-Da'i**, is being published.

"The humility and self-effacement that knowledge creates in man — I am observing a very good example thereof in the Dar al-Ulum. The labour and assiduity with which you are imparting education has very much impressed me. On this I congratulate you. Seeing the system of teaching in the Dar al-Ulum, I am reminded of that ancient system of teaching in India in which the gurus (teachers) used to bear the expenses of their students' boarding and lodging. But from the time worldly greed settled down in the Hindu society, that old system of education came to an end. However, its importance is now being felt again. I have been much pleased on seeing the good administration of the Dar al-Ulum. It is my wish that the Dar al-Ulum keeps progressing continuously".

Commenting upon the present system of education he said :—

"In the system of education prevalent today there has remained no spiritual bond between the teacher and the student. This has drawn the teachers and the taught apart and every now and then students' riots occur. Knowledge and ignorance are two antithetical qualities; while knowledge elevates man, ignorance takes him down. You, lifting your students from the lowness of ignorance, are raising them to the height of knowledge and thus you are discharging an important duty of consummating humanity. The example of a teacher is like that of a potter who turns out utensils from the wet mould as per his desire; similarly, the life of the students is moulded in the mould of the teachers' instruction. I am also pleased to know that worldly pelf and lucre are not the ideal in your system of education".

Appealing to the students, the governor said :—

"Whatever you are learning from your teachers, I hope, you will try to put it into practice in your lives. I pray for your progress. I make a special request to the Dar al-Ulum to provide educational facilities to those students of foreign countries who are studying here; these students are the guests of our country; after completing their education here when these students go back to their respective native countries they will prove our ambassadors".

Stressing the unity of the country, the governor said :—

"Different communities live in most of the countries of the world; they speak different languages and their religions are also different; even so they live in harmony and fraternity. We also should live like this in this country.

"I am grateful from the bottom of my heart to the vice-chancellor of the Dar al-Ulum, its teachers, students and staff for their sincere and warm welcome; moreover, my government is always ready to render any service to this great institution of the country which it may like".

Sufficient light has been thrown in the speech the vice-chancellor delivered on this occasion on the contented working of the Dar al-Ulum. Explaining the eightfold principles, he said :—

"Rather than on the external causes the foundation of the Dar al-Ulum has been put on resorting to the Cause of all causes. Hence the founder has made the abundance in donations the base and has prevented from relying on means of permanent income like a factory, commerce or promise of substantial grants, so that the functionaries, relying upon such income, may become careless and sit back complacently the result of which would be enjoyment of life and its fruit would be mutual discord. The aim of the founder is that as regards finances a destitution of sorts and worry must always be there. This worry alone becomes the means of turning attention towards Allah Most High whereby the dignity of reliance on Allah and real life is created. Moreover, in this very principle, the august founder, by drawing attention mostly to the donations of the poor, has laid the foundation of public relation so that the institution may be that of the poor and be called a public institution and not be governmental or feudalistic. It is for this reason, praise be to Allah, that such effects are present in the graduates of this institution. The sentiments of simplicity, frugality and contentment with little have been cherished among the teachers, students and administrators so that the sentiments of greed and avarice do not combine in them. The greatest characterstic, basis and fundamental, of this institution is knowledge and morality for the completion of which this institution has been established and we understand that the stock-in-trade of the superiority or progress of any community is infact neither capital nor formal organisation but it is rather character, morality and right knowledge. Hence all the attention of the august men of this place is centred on the rightness of the students' knowledge and morality, simplicity of living, loftiness of character and the belief in the Hereafter".

THE DAR AL-ULUM IN THE EYES OF THE CENTRAL GOVERNMENT

In a booklet entitled **Hindustani Musalmano ke Ta'limi Idare**, published by the central government of India, the introduction of the Dar al-Ulum, Deoband, has been couched in the following words :—

"There is also such a university in India which by virtue of its ethos

is matchless and singular. This distinguished institution is situated in the beautiful town of Deoband, about a hundred miles from Delhi. Its foundation had been laid in the last quarter of the last century. This institution reminds one of the old university of Baghdad of the Abbasid era because from its architecture upto its practices it is like that only.'

"The Dar al-Ulum, Deoband, is among the famous Islamic institutions of the world. Nearly 90 years[1] ago Maulana Muhammad Qasim Nanautavi had founded it for the study of Islamic culture. Incipiently it had started as a **maktab** (primary school). Thereafter it developed through Maulana Mahmud al-Hasan's efforts. The said Maulana later on became famous by the title of Shaikh al-Hind and attained a high position. He was a very high-spirited man and a sworn enemy of the alien government. He supported the Indian National Congress wherefore he had to pass the rest of his life in jail and exile.

"The subjects taught in this university include Tafsir, Hadith, Islamic law, philosophy of law, principles of jurisprudence, scholastic theology, philosophy, literature, astronomy, Unani system of medicine (Tibb), mathematics, history and several other disciplines; but the teaching of Hadith and Tafsir has had more importance here on account of which it is famous throughout the East.

"Fees are not charged here from the students; on the contrary, books, lodging and boarding expenses are also a responsibility of the Dar al-Ulum. This is an international institution and every year students from different countries take admission here.

"There are nearly ten thousand[2] books of Arabic, Persian and Urdu in the library here, including rare hand-written MSS and historical documents".[3]

A.H. 1386-87 : A REGRETTABLE INCIDENT

This year a very regrettable incident occurred in the Dar al-Ulum on the occasion of a meeting of the Majlis-e Mushawarat. The meeting of the said Majlis had been held in the town. Some students of the Dar al-

1. The Dar al-Ulum, Deoband, was founded in Muharram, A.H. 1283 — May, 1866. Thus, according to the lunar calculation, in the current year A.H. 1396, 114 years have passed over it and according to the solar reckoning this period comes to 111 years.
2. On the whole there are more than one lakh books in the library of the Dar al-Ulum.
3. Islamic Institutions in India.

Ulum also went there. During the meeting some tension arose between the students and the members of the Majlis. It soon developed into a riot, assault and battery and s one-throwing, and the matter came to such a pass that the meeting dispersed and the place of meeting was completely disarranged. The students returning from the meeting kicked up a terrific row again against those persons who were connected with the meeting. The situation became more severe for the reason that the leaders of the Majlis-e Mushawarat included some members of the Majlis-e Shura of the Dar al-Ulum also. The management, with the help of the teachers, got hold on this insurrection after great difficulties. Under the force of such tense circumstances a meeting of the Majlis-e Shura was urgently convened and ir decided after reviewing the situation that the Dar al-Ulum is an educational and training institute and its objective is to impart education and training to the students on the pattern of the predecessors, keeping itself aloof from factional struggle; that the foremost and most important duty of the students of the Dar al-Ulum is to always keep the ideal of the Dar al-Ulum before themselves, mould their lives in accordance with this ideal and never take any steps that may be detrimental to the objective of the Dar al-Ulum.

On this occasion some people, under the cover of the students, tried to meddle in the administration of the Dar al-Ulum and some newspapers also turned up with them; but the press by and large supported the Dar al-Ulum and when a clear picture was presented before the country by the Dar al-Ulum, all the warps and woofs of the mischievous elements proved chimerical.

THE NEW HALL OF THE LIBRARY

A new hall and two rooms were added in A.H. 1386 for the extension of the Dar al-Ulum library. This hall is reserved for the books of Arabic language. In a room adjacent to the hall the books written by the elders and ulema of the Dar al-Ulum have been arranged authorwise.

THE WORKS OF THE ULEMA OF DEOBAND

The series of works have been begun with Hazrat Shah Wali Allah. The respectable names of some of the authors whose books have been arranged in this hall are as follows:—

Shah Wali Allah Dehelvi, Shah Ahl Allah, Shah Abd al-Aziz, Shah Rafi al-Din, Shah Abd al-Qadir, Shah Muhammad Ishaq, Maulana Muhammad Isma'il Shaheed, Maulana Ahmed Ali Saharanpuri, Haji Imdad

Allah Mahajir-e Makki, Maulana Muhammad Qasim Nanautavi, Maulana Rasheed Ahmed Gangohi, Maulana Muhammad Yaqub Nanautavi, Maulana Zulfiqar Ali Deobandi, Maulana Khalil Ahmed Anbathvi, Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Maulana Ahmed Hasan Amrohi, Maulana Ashraf Ali Thanvi, Maulana Hafiz Muhammad Ahmed, the 5th vice-chancellor, Maulana Muhammad Anwar Shah Kashmiri, Maulana Mufti Kifayat Allah Dehelvi, Maulana Mufti Aziz al-Rahman, Maulana Rahim Allah Bijnori, Maulana Ubayd Allah Sindhi, Maulana Mansoor Ansari, Maulana Habib al-Rahman Usmani, Maulana Shabbir Ahmed Usmani, Maulana Mian Asghar Husain Deobandi, Maulana Mufti Muhammad Sahool Bihari, Maulana Murtaza Hasan, Maulana Sayyid Husain Ahmed Madani, Maulana Manazir Ahsan Gilani, Maulana Abd al-Sam'ee Deobandi, Maulana Izaz Ali Amrohi, Maulana Fakhr al-Din Ahmed, Maulana Badr-e Alam Meeruthi, Maulana Muhammad Ibrahim Balliavi, Maulana Hifz al-Rahman, Maulana Mufti Muhammad Shaf'ee, Maulana Muhammad Idris Kandhlavi, Maulana Sayyid Muhammad Mian Deobandi, Maulana Muhammad Tahir Qasimi. (Allah's mercy be on all of them!).

Maulana Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, Maulana Sa'eed Ahmed Akbarabadi, Maulana Minnat Allah Rahmani, Dr. Mustafa Hasan Alavi, Maulana Muhammad Manzoor Naumani, Maulana Qazi Zayn al-Abidin Sajjad, Maulana Hamid al-Ansari Ghazi, Maulana Habib al-Rahman Azami, Maulana Anwar al-Hasan Sherkoti, etc.

MONETARY HELP FOR EGYPT SYRIA & JORDEN

Whenever any sorrowful incident occurred in the Islamic world sympathy was always expressed by the Dar al-Ulum on it, some details of which have already been mentioned in the foregone. Israel's aggression over and possession of Palestine in A.H. 1387 was such a terrible incident for the Muslim community which had affected the whole Islamic world. The Islamic world had by and large participated in helping and aiding the victimized Arabs. The Dar al-Ulum, too, as per its previous tradition, extended its hand of co-operation to support the Arabs on this occasion. For this it appealed to the country and having collected a large sum presented it to the governments of Egypt, Syria and Jordan. An office was established in the Dar al-Ulum for the collection of funds for which the staff of the Dar al Ulum offered its services without any remuneration. The present writer was responsible for this office.

In a meeting held in the Dar al-Ulum on the occasion of the grievous incident of arson in the Aqsa Mosque, a resolution was passed and sent

to the government of Jordan, censuring Israel and assuring the Arabs of its co-operation. The government of Jordan replied it in the following words :—

"We received your resolution which your zealous party of the Dar al-Ulum, Deoband, has sent in support of the Arabs and in connection with the Aqsa Mosque. We are grateful to you from the bottom of our hearts for this sympathetic support of yours".

ALLAMAH BALLIAVI'S DEATH

The head-teacher Allamah Maulana Muhammad Ibrahim Balliavi's death in the holy Ramazan of A.H. 1387 was a great occurrence for the Dar al-Ulum. The history of the Dar al-Ulum for more than half a century was connected with his blessed self. The allamah was a relic of the elders, the bearer of the old traditions and a trustee of the august elder's religious behaviour. He was an excellent scholar and a peerless teacher. For more than half a century he rendered teaching services at the Dar al-Ulum and for a long time also performed excellently the duties of principalship and the organisation of educational activities. Besides Tafsir and Hadith, the high proficiency which he had attained in theology, scholastic theology, logic and philosophy was unparalleled in the academic circles. His life was a beacon not only for the students but also for the ulema generally. His students — whose number it is difficult to compute — are scattered everywhere in and outside India in large numbers. His lectures used to be a valuable source for the students. After a long illness he passed away in the holy month of Ramazan. His eternal resting-place is in the Qasimi graveyard.

A.H. 1388-89 : THE YEAR OF GRIEF FOR THE DAR AL-ULUM

Allamah Balliavi's death as if opened the door of death in the Dar al-Ulum. While the grief for him was still unforgotten, in Jamadi al-Ula, A.H. 1388, an old teacher of the Dar al-Ulum, Maulana Muhammad Jalil passed away. The sorrow of his death had as yet not become light when, just after a month, the pro-vice-chancellor of the Dar al-Ulum, Maulana Sayyid Muhammad Mubarak Ali, the bearer of the traditions, habits and manners of the elders, died in the night of 4th Jamadi al-Thani, A.H. 1388. Both these old gentlemen were special pupils and attendants of the Shaikh al-Hind. For more than 40 years they served the Dar al-Ulum and maintained their old behaviour till their last breath.

While the grief for both these august men was still fresh, Maulana Hameed al-Din, a member of the Majlis-e Shura, while on his way from

Delhi to Deoband to attend a meeting of the said Majlis on 24th Sha'ban, A.H. 1388, died near Muzaffarnagar in a car accident. In intelligence and perception and in guarding the traditions and values of the Dar al-Ulum he had had a high position. He used to take great interest in the Dar al-Ulum and its works.

Were these shocks small when on 14th Shawwal, A.H. 1388, the mufti of Ujjain, Maulana Mahmud Ahmed Nanautavi also expired? In respect of his simplicity, candidness and solid academic ability he was the bearer of many great qualities. His being in Madhya Pradesh was a centre of knowledge and guidance. He was a graduate of the Dar al-Ulum and a trustee of the relics of its elders.

Hardly ten days had passed over this soul-crushing incident when on 24th Shawwal, A.H. 1388, the chief of the qaris of the Dar al-Ulum, Maulana Qari Hifz al-Rahman also died after a long illness. The deceased rendered services to the Dar al-Ulum for more or less 40 years in teaching the art of orthoepy (**qir'at**) and produced thousands of pupils and orthoepists who are scattered all over India and Pakistan and are gracing the masnads of the science of cantillation (**tajvid**) and orthoepy.

A.H. 1389 : STRIKE

The studen s' strike in Rabi al-Thani, A.H. 1389, was the first incident of its kind in the Dar al-Ulum. Although all the students of the Dar al-Ulum were not involved in it, the despicable measures adopted on this occasion by the striking students had rendered the non-striking group of students (who were far more in number than the strikers) quite helpless and unnerved and hence the strikers could do whatever they liked. Under youthful fervour and immature intelligence and consciousness and, at that, spurred by extraneous motivations, whatever one might perpetrate is not much. At the time of the strike it was estimated from the direction of the flow of even s that this educational boycott was not merely for the sake of a charter of demands but it was an organised campaign, a conspiracy hatched for the subversion of the Dar al-Ulum, intent upon disrupting and devastating it, and the leadership of which was in the hands of outside elements who were using the students as their tools. This time the striking students not only did not content themselves with educational boycott but they also first of all scrounged over the keys of the auditoriums and closing all the doors of the Dar al-Ulum from within, locked them up; and thus the strikers took complete possession of the Dar al-Ulum. They virtually possessed all the auditoriums, offices, library, even the vice-chancellor's office and treasury of the Dar al-Ulum.

This conspiracy for subversion was so strong and well-planned that seeing it, it was being felt that the very existence of the Dar al-Ulum was in jeopardy. But Allah's infinite favour and magnanimity helped the managing authorities. The management and the Majlis-e Shura, with extreme statesmanship and farsightedness, brought this expedition of subversion under control very lightsomely within a few days. The insubordinate students were expelled and in order to bring back normalcy to the campus the Dar al-Ulum was closed for some days and students were sent away to their native places.

It was such a tremendous plot that had it, God forfend, succeeded, the ship of the Dar al-Ulum, entangled in this vortex of calamity, would have almost sunk. But Allah Most High has still to make use of the Dar al-Ulum. 'A calamity had befallen but it passed off well'.

RESEARCH SCHOLARS OF WESTERN COUNTRIES

For the last few years the sphere of the utility of the library of the Dar al-Ulum which is a magnificent academic collection and has always been a special source of attraction for the educated on account of its variety, MSS. and a choice stock of books, has been widening by the day. The research scholars of the period feel the importance of this library. Many researchers actually came here and derived benefit from it, while some took advantage through correspondence. Besides those who come to it from different parts of India, the research scholars of Europe and America also consider it necessary to make use of this library for the completion of their research work. Accordingly, Prof. Hardey from London University, Mrs. Gally Graham from America, Miss Carren det Mira from Germany, and Mrs. Metcalff from California came to Deoband in connection with the preparation of their research theses and benefitted from the library of the Dar al-Ulum.

The topic of research of the German student was : **Hindustan ki Siyasat men Musalmano ka Hissa ("The Muslims' Part in the Politics of India").** This German student remarked : "I got more than expected material from the Dar al-Ulum; I did not hope that I would get so much material concerning my thesis from the library here".[1] The American lady, Mrs. Gally Graham's topic was the problem of Khilafat. When she expressed her desire to be enlightened on this topic by the learned vice-chancellor the latter asked her to first list some of her questions which would open the way for a dialogue. She submitted a list of 31 questions. The vice-chancellor invited some teachers also to his residence to provide ascertain-

1. 'Dar al-Ulum" monthly, Feb., 1970, p. 46, **Rudad-e Amal,** A.H. 1389.

ed answers to her questions. When all had come, he took up the list and addressing her, said : "These gentlemen will give you the answers of your questions in serial order later but before that I will initially tell you briefly something about the basis of this problem and its offshoots". Saying this he delivered a detailed lecture in which he threw light on the reality of Khilafat, its historical period, its changes and later remnants. The lecture that continued for three quarters of an hour consisted of comprehensive information on all those questions. Then he said : "Now you can put your questions to these teachers and they will answer each one of them". Mrs. Graham who was jotting down the speech said : "I have received satisfactory answers to all my questions and no more need to put any question".

THE IMPRESSIONS OF VISITORS FROM THE ARAB COUNTRIES

In Rajab, A. H. 1389, some gentlemen from Arab countries like Morocco, Algeria and East Jordan came to the Dar al-Ulum. They were very much impressed on seeing it and expressed their observations in the following words :—

"It is Holy Lord's obligation that He gave us a chance to come to India. Travelling through India we are experiencing the same fervour and religious zeal which used to surge in the hearts of the holy Companions (Allah be pleased with all of them!). When we compare the difficulties and hardships we face in our journey with the crusading lives of the Companions, all this struggle appears to be something very contemptible. We took rounds and saw different parts of India. Here the Muslim inhabitants, by Allah's grace, give a special position to the prophetic sunnah in their lives. Their womenfolk observe purdah and are fond of religious gatherings and hearing sermons and advices. The religious institutions here are also bearers of certain characteristics and are running according to their particular manner. We were very glad to see that the influences of Islamic teachings on Indian customs and manners are of a very far-reaching nature and in a country like India where people keep coming from all over the world the Islamic teachings are the centre of attraction.

"We are sincerely grateful to the managing authorities of the Dar al-Ulum that they acquainted us with the Dar al-Ulum and heard our submissions with attention and eagerness. The additional favour they did us was that we should also express our opinion in the Visiting Book. May Allah give them good reward !

"We pray to the Magnanimous Lord that He bestow more progress and success on the Dar al-Ulum and fulfil the hopes of its functionaries, teachers and students in their good objectives"!

THE CHHATTA MOSQUE

You may be remembering that the Dar al-Ulum had started in an old mosque of Chhatta in A. H. 1283. There were several rooms to the north and south of this mosque, Haji Muhammad Abid and Maulana Muhammad Yaqub Nanautavi used to live in the southern rooms and the northern room was the residence of Maulana Muhammad Qasim Nanautavi. This northern room was very much dilapidated. So it was reconstructed in A. H. 1389 and this historical place was preserved in the form of a spacious room. A wide verandah has been built in front of this room. The felicity of constructing this building fell to the lot of a retired military officer of Khurja (Buland Shahar), our respected Major Ahmed Sa'eed Khan. May Allah Most High bestow good reward upon the Major Sahib! Through his attention this historical place has been preserved for a long time to come.

A. H. 1390 : CHANGE IN THE SYLLABUS

The need of revision of the syllabus of the Dar al-Ulum was being felt for quite some time and this problem was exercising the mind of the Majlis-e Shura as a result of which the following changes were made in it :—

1. Classification was made necessary for the syllabus. Formerly, instead of classification, the prevalent method of teaching was bookwise.

2. Some books were added to the syllabus.

3. As for the graduate classes, graduate courses in Tafsir, theology, rational sciences and literature were started.

Details regarding syllabus will be presented under the caption "Syllabus".

THE RAPPORT OF THE DAR AL-ULUM WITH FOREIGN COUNTRIES

The facilitating means of transport in the present age have done away with the centuries old long distances. In such circumstances no country can remain a stranger to other countries. The Arabic journal, **Da'wat al-Haq**, is a means of forging such connections. The details of

the countries where this journal reaches and serves as a means of introduction to the academic and religious services of the Dar al-Ulum are as follows :—

Saudi Arabia, Republic of Egypt, Kuwait, Syria, Lebanon, Libya, Iraq, East Jordan.

Sudan, Morocco, Tunisia, Yemen, Gulf States, Nigeria, Algeria; Iran.

Indonesia, Turkey, Tashkent, Ethiopia; America, Germany, Denmark, Sri Lanka.

At present, instead of the **Da'wat al-Haq**, the fortnightly **Al-Da'i** is being published.

A.H. 1391 : NEW CONSTRUCTIONS

The details of the addition to the buildings of the Dar al-Ulum during this year are as follows :—

The incomplete building of the hospital of the Jamia Tibbia was completed. This hospital-building which has been constructed outside the compound of the Dar al-Ulum in the north-western direction consists of two large halls, four rooms and verandahs. One ward has been constructed by the Waqf of Karnal and another by Hafiz Irshad Ilahi of Agra and some other donors. To the north of the hospital a large part of the hostel for the African students was built and named "Afriqi Building", consisting of eleven large rooms. Making constructional changes in some of the rooms of the new hostel they were changed into barns. These barns for preserving grain have been constructed according to the latest methods of perservation and have the capacity of stocking six thousand maunds[1] of grain necessary for the Dar al-Ulum for the whole year.

THE HISTORY OF INDIA IS ASHINE WITH THE SERVICES OF THE DAR AL-ULUM

It will not be out of place in the annals of this year to mention those impressions which a member of the All-India Agricultural Commission, Chaudhari Randhir Singh, expressed in a public function after visiting the Dar al-Ulum. He said :—

1. Nearly 218 metric tons. (Translator)

"This institution is such an establishment that a visit to and presence in it is a very great felicity; I am feeling very glad at the fulfilment of a long-standing longing. I have come here as a member of your brotherhood and family and wish to tell you very sincerely and candidly that you as Muslims are the members of a very important community of this country; you need not be distracted or impressed by the narrow-mindedness of the communalists. The Muslims have greatly obliged this country; they have rendered creditable services in moulding and embellishing civilisation and culture, morality and character, and we feel proud of it that in this country exist institutions in the name of Islam and also people who spread the true light of Islam".

The Chaudhari Sahib said in very emphatic terms :—

"This country is yours. The Muslims are its respectable citizens. The history of this country is ashine with their services. Spiritual and moral institutions of this type have a very high place in lifting up the head of India with pride".[1]

THE VICE-CHANCELLOR'S JOURNEY TO EUROPE

The vice-chancellor's journey to Europe is also one of the notable events of this year. He went to England, France and West Germany. This journey began on 14th Jomadi al-Akhir, A.H. 1391 (A.D. 1971) and ended on 15th Sha'ban, A.H. 1391. He happened to visit all the big cities of England like Gloucester, Bradford, Batley, Blackburn, Preston, Boulton, Sheffield, Coventry, Birmingham, Rochdale, Walsol, etc. In London proper he delivered speeches at several gatherings. One speech he delivered in the Bradford University. It was the wish of the students of that university that there was need of a speech which might affect the atheistic ideas and ungodly set-up of Europe. His speeches comprised of topics like the Existence of the Creator, Divine Unity, Necessity of Prophethood, the fundamental objectives of the Islamic Shari'ah, Origin of Life, and Life-to-come, etc. After the said speech was over the students said that "during the course of the speech all our doubts which the western atmosphere had created in our minds were breaking up; we were feeling as if our hearts were being washed with cold water".

Upto 22nd December, 1971, he stayed in England. While returning from there he happened to go to Paris. There is quite a sizeable population of Arabs in Paris. They welcomed him very warmly at the airport.

---

1. **Rudad-e Amal**, A.H. 1391, pp. 4 & 5.

There at two functions he spoke in Arabic; these speeches made a very good effect upon the Arabs. From Paris he went to West Germany and from there to Mecca. After achieving the honour of performing the **umrah** and visiting the sacred tomb of the Holy Prophet (Allah's peace and blessings be on him !), and a brief halt at Kuwait, he returned to India.

After this tour of the western countries the vice-chancellor expressed the following opinion : "The people of Europe are at present in search of the peace of heart. The progress of science has completely deprived them of spiritualism. They are thirsty. Such preachers and ulema are urgently required there who, having full command over the English language, may explain the basic principles of the Islamic sciences with insight and discrimination to the people of those places and may also live for some time amongst them with financial independence".

A detailed letter of the vice-chancellor on the conditions prevailing in Europe has already been published in several newspapers and has evinced much interest; in it he has thrown light with moderation on both the good and bad aspects of those places.

A.H. 1392 : EFFORTS FOR THE PROTECTION OF THE MUSLIM PERSONAL LAW

It is clearly known from the past history of the Dar al-Ulum, Deoband, that its sphere of activity has not remained confined to mere educational field. Since Islam is a complete code for both religious and secular life, it provides a permanent programme not only for the Hereafter but also the worldly life. Islam is such a charming amalgam of the rationalism and traditionalism of its commandments, spiritualism and materialism, individualism and socialism, devotions and social life, human rapport and divine connections that it invites hearts to accept it by satisfying them with argument and proof along with the healthy traditions of the human intellect. It is for this reason that the Muslims' attachment to Islam has been naturally so strong. Accordingly, whenever Islam or the Muslims were attacked or any religious or political necessity arose for the Muslims, the elders of the Dar al-Ulum, Deoband, rose to the occasion and left no stone unturned in fulfilling the said necessity or in defending Islam or the Muslims.

So, as soon as the elders of the Dar al-Ulum came to know that the Government of India was contemplating to make changes in the Muslim Personal Law, they concentrated all their attention on this matter. Earlier, in A.H. 1336/A.D. 1917, in connection with the arrival of the Secretary

of State for India some changes in the administration of the country were anticipated. At that time also the ulema of Deoband, keeping before themselves the precedents (lit., footprints) of their predecessors, had themselves prepared a memorandum on this problem consisting of ten articles. In November, 1917, a respectable delegation under the leadership of **Maulana Hafiz Muhammad Ahmed**, the then vice-chancellor of the Dar al-Ulum, Deoband, went to Delhi, met the Secretary of State for India, and presented the memorandum in which it had been mentioned explicitly that the government in respect of the family propositions (**masa'il**) of the Muslims must not formulate any act which might clash with the religio-legal laws, for such an act would never be acceptable to the Muslims.

There were two basic demands in this memorandum. Firstly, in order to enforce the Muslim Personal Law in India a department of justice (**qaza**) should be established. Since, as per the legal principle, the appointment of a Muslim officer is a condition for the enforcement of most of the propositions, qazis ought to be selected and appointed from amongst the Ahl-e Sunnah wal-Jama'ah. This council should consist of ulema of every sect as representatives and members and a proposition should be decided in accordance with the juridical principle of the sect concerned. Secondly, for the protection, supervision and administration of the Muslims' practices, mosques, madrasahs, tombs, pious foundations, hospices and other religious public works a post of Shaikh al-Islam responsible for maintaining all these practices in proper order should be established.

The endorsing signatures of nearly 500 ulema of that period were acquired on these demands which are still preserved in the Record Office of the Dar al-Ulum.

Thereafter, in 1348/1929, arose the problem of the management of Muslim endowments in India which was essentially an important part of the Muslim Personal Law itself. The then government appointed a committee which sent questionnaires to different circles in the country. At this details of the propositions of endowment were compiled under the leadership of the **Hakim al-Umat** Maulana Ashraf Ali Thanvi, criticizing the draft of the Waqf Bill from the Islamic point of view, a written solution of the submitted difficulties was presented, and simultaneously a writing entitled **Al-Insaf fi Qanum al-Awqaf** was also compiled on which all great ulema of the time set down their signatures. All efforts apposite to the time were made in this connection.

Then during the same British regime arose the problem of the Sarda Act which was in itself a permanent part of the personal law. The ulema of Deoband wrote articles on it and Maulana Thanvi wrote a

separate treatise regarding the basic motives of the Sarda Bill and the marriageable age, with confutation of the proposed amendement in the religious law, and in which the solution of difficulties had also been presented.

A little before the revolution of 1366/1947, Hazrat Thanvi, on behalf of the ulema of Deoband, published a book entitled **Al-Hiiat al-Najiza** in which he has presented the legal ways of deliverance of forlorn and helpless wives from their oppressive husbands. In this connection a committee of ulema was formed in the Dar al-Ulum, Deoband, which, in the light of the same religious laws, decided such cases, got hundreds of women released and found out positive solutions of their difficulties.

After the revolution and partition of the country in 1366/1947 arose from the government the problem of the annulment of the zamindari system which affected the lands of endowments also; this too was a basic part of the personal law. In this connection a delegation met Maulana Abul Kalam Azad under the leadership of Maulana Qari Muhammad Tayyib. Then a second time the same delegation went to Lucknow and met Pandit Pant, the then chief minister of U.P. and discussed this problem with the chairman of Awqaf of the U.P. Council in the presence of other ministers.

In short, the Dar al-Ulum, praise be to Allah, was never remiss in discharging the duty of "preventing the indecent" **(nihi anil munkar)** The Common Civil Code being against the religious law, it was challenged by the Dar al-Ulum with all the force at its command. Essays and articles were published. An outstanding religious divine of the Dar al-Ulum, Deoband, Maulana Mufti Muhammad Shaf'ee, the former official mufti of the institution, published a detailed treatise entitled **Hamare Aa'ili Masa'il** (Our Family Propositions) in which their religio-legal solutions have been presented in a reasonable way.

In 1392/1972 the problem of change and amendment in the Personal Law rose up with great force and vehemence and the juridical and legal propositions of Islam were expressed to be insufficient for the present-day needs. So to have an academic review of this and to answer the objections advanced against it, a Muslim Personal Law Committee consisting of the teachers and fetwa-issuing authorities of the Dar al-Ulum, Deoband, was formed in order that it may discharge the duty of well-argumented defence in respect of these propositions. The said committee, accordingly, discharged its function as per expectation. In this connection the vice-chancellor firstly convened a meeting in the Dar al-

Ulum on March 14, 1972, inviting distinguished scholars of the Dar al-Ulum as well as other intellectuals in the country. The reason was that although eminent ulema no doubt paid sufficient attention to this problem published articles, essays and treatises, these efforts however were individual and personal. The need of the hour was a collective legal stand, which alone could draw the attention of the government. From this point of view the said meeting was called in which many local and non-local thinkers of the **millat** (community) participated to formulate and fix up a legal stand in respect of the personal law. After due argumentation and discussion a common statement and questionnaire was compiled and at the same time this Committee approved a proposal for an All-India Muslim Personal Law Convention and also appointed a Preparatory Committee for it in which several members of the local committee, members of the Shura, legal experts and intellectuals were also included as members. This Committee held several meetings in the Dar al-Ulum. In one such meeting held in the beginning of May the relevant questionnaire came under discussion and then, after being printed, it was sent to the ulema, eminent muftis, thinkers and intellectuals of all schools of thought, requesting them to send their answers by July. To ponder over these answers a meeting of the local Preparatory Committee was held on 2nd Jamadi al-Akhir, A.H. 1392 (July 14, 1972) and it was decided in it that to deliberate over these answers further and to fix the dates for the proposed public convention another meeting of this committee be convened in the Dar al-Ulum on 5th and 6th Rajab, A.H. 1392 (August 15—16, 1972). Accordingly, the meeting was held on these dates and Maulana Habib al-Rahman Azami, Maulana Mufti Atiq al-Rahman Usmani, Maulana Sa'eed Ahmed Akbarabadi, Maulana Sayyid Muhammad Mian, Maulana Muhammad Manzoor Naumani, Dr. Mustafa Hasan Lakhanavi, Maulana Abd al-Qadir Maleganvi, Maulana Mujahid al-Islam, the **Shara'i amir** of Bihar, Maulana Burhan al-Din of Nadvat al-Ulama, Lucknow, and members of the Muslim Personal Law Committee of the Dar al-Ulum, Deoband, took part in the discussions.

In this meeting all the ulema and the elders after hearing the answers to the questionnaire arranged by the teachers and graduates of the Dar al-Ulum whom the vice-chancellor had already sent some guidelines, expressed their pleasure that the ulema's answers on the most important problems of the time had been garnished with disquisitional, rational and traditional arguments whereby the Islamic stand in respect of the problems on the carpet had emerged clearly; and in which it has been proved that the immutable principles of the Islamic Shari'ah have had the capacity to produce satisfactory solutions for the problems of every age and are the guarantors of human weal.

According to the decision of the Preparatory Committee a delegation of five persons. consisting of Maulana Qari Muhammad Tayyib, Maulana Minnat Allah Rahmani, Maulana Muhammad Manzoor Naumani and Maulana Muhammad Salim Qasimi, went to Bombay for deciding the date and venue for the proposed convention. The sincere and high-spirited Muslims of Bombay very gladly and fervently took upon themselves the responsibility to arrange the convention in Bombay. So, 20th and 21st. Zil-qa'da, A.H. 1392 (December 27 28, 1972) were decided and fixed for the All-India Muslim Personal Law Convention. In view of the objective, it was considered appropriate and useful that the invitation cards be issued in the name of the elders of the different schools of thought and the leaders of well-known and acknowledged Muslim organisations in India. Then, on 27th and 28th December, 1972 (A.H. 1392) this great convention, with its unusual peculiarities, was held at Bombay in which all the Muslim parties of India participated.

As much as this convention, in respect of the gathering and representation of the various schools of thought of the Indian Muslims was out of the common, to that extent Allah Most High also made it successful. By the unanimous vote of the conveners and delegates of the convention which included Sunnis, Shias, Mahdavis, Bareillvis, Ahl-e Hadith, Jama'at-e Islami as well as leaders of political and non-political parties, Maulana Qari Muhammad Tayyib was elected as the president of the convention. From amongst the different religious schools of thought and classes of Indian Muslims there had remained no class whose prominent ulema and top-ranking men might not have gathered at the platform of this convention. This convention, and in other words, the Muslims of all the schools of thought in India, proclaimed unanimously through their resolution that they could under no circumstances tolerate any change and amendment in the Muslim Personal Law, which is an integral part of the Islamic Shari'ah. This unanimous voice affected both the country and the government, and through this convention, due to the unity of the Kalima, all the Muslims of India were united, which was an unparalleled situation in the history of India.

This was the first occasion after the Khilafat Movement that the Muslims of India, of every school of thought, uniting and gathering at one platform, gave proof of their Islamic unity and solidarity. Thereafter the second great meeting of the All-India Muslim Personal Law Board was held at Hyderabad. The Working Committee of this Board selected **Hakim al-Islam** Maulana Qari Muhammad Tayyib as the president of the All-India Board and Maulana Minnat Allah Rahmani as general secretary.

While defending the Personal Law and saving it from amendment, the basic purpose of the Bombay Convention was to declare it on behalf of the learned men and the intelligentsia belonging to all the schools of thought in India that the Indian Muslims of every shade of opinion and school of thought can neither relinquish their Personal Law under any circumstances nor can tolerate any kind of change or amendment and alteration in it nor are they ready to accept any such law that may affect even a small portion of their Personal Law. In other words, the Muslims are not ready to annihilate their social and cultural characterstics and distinctions on which the edifice of their communal existence is standing and their distinct legal and communal pre-eminence rests.

ACCIDENTS

The greatest amongst the incidents of this year is the sad demise of Maulana Sayyid Fakhr al-Din Ahmed, dean of the Dar al-Ulum, Deoband. Exactly at 11-30 p.m. on the night following Wednesday, 21st Safar, A.H. 1392, this lamp of knowledge and action was extinguished. May Allah Most High bestow high ranks upon him in the loftiest paradise! "Unto Allah we belong and unto Him is the retreat"!

Maulana Sayyid Fakhr al-Din Ahmed's lectures on the **Bukhari Sharif** were very famous. His teaching of Hadith, in its peculiarities, resembled that of the Shaikh al-Hind and Maulana Anwar Shah Kashmiri and hence, in his time, the number of students of Hadith had reached the figure of 300.

With his passing away the seat of deanship in the Dar al-Ulum, Deoband, which was being filled so far continuously by the direct disciples of the Shaikh al-Hind was rendered vacant. The sorrow on his demise was still not forgotten when an able teacher of the Dar al-Ulum, Maulana Islam al-Haq Azami passed away at his native place, Kopaganj (Dist. Azamgarh). He was among the pre-eminent disciples of the Muhaddith-e Kashmiri (Allah's mercy be on him!). He started serving as a teacher from the time of his graduation.

The third incident that befell was of the death of Maulavi Abd al-Vahid, superintendent of accounts, on 4th Shawwal, A.H. 1392 (1972). He served in the Accounts Department of the Dar al-Ulum for more than forty years.

May Allah Most High bestow pardon and the comforts of the Hereafter on all of them!

THE EGYPTIAN CULTURAL DELEGATION

A delegation from Egypt, under the leadership of Muhammad Taufiq Owaiza, reached Deoband by car. The delegation. on behalf of the Egyptian government, presented an illuminated copy of the Holy Quran and a set of 44 records of Mahmud al-Bana's orthoepy (qir'at), covering the whole text of the Quran.

During the course of conversation Mr. Taufiq remarked that Allama Rasheed Reza's saying is quite correct that "he who did not see the Dar al Ulum saw nothing at all".

VISITORS

On September 7, 1972 (A.H. 1392), Mr. Takish Sozu and Mr. Meitmeo Ora, professors of Urdu and history respectively of Tokyo University, Japan, came by car with a lady-scholar to the Dar al-Ulum. They noted down the statistics of teachers, students, clerks, and income and expenditure; and took several photographs of the statistical charts hanging in the vice-chancellor office, showing the statistics of one hundred years about principals, vice-chancellors, teachers, students, number of graduates, as also income and expenditure given yearwise. All the three of them could speak and understand Urdu sufficiently well. They also took photographs of the title-pages of all the works of Maulana Muhammad Qasim, the founder of the Dar al-Ulum, Deoband, and also of Maulana Rasheed Ahmed Gangohi, patron of the Dar al-Ulum.

THE PILGRIMS TO HEJAZ

In 1392/1972, from amongst those attached to the Dar al-Ulum, Maulana Anzar Shah Kashmiri went for hajj by air. Besides him, the felicity of being honoured with pilgrimage to the House of Allah and a visit to the sacred tomb of the Holy Prophat (Allah's peace and blessings be on him!) fell to the lot of this writer also.

A.H. 1393-94 : DELEGATIONS FROM THE RABETA—E ALAM—E ISLAMI

This year two delegations came to the Dar al-Ulum from Saudi Arabia. One of these which was touring different countries of the world on behalf of the Rabeta-e Alam-e Islami, Mecca, arrived at the Dar al-Ulum in the middle of the year. Sayyid Ibrahim Theqaf was the leader of this delegation. After some time the other delegation arrived in the

beginning of the month of Sho'ban. It consisted of the director of the Ministry of Education and representatives of the institution of Mabahith-e 'Ilmiyyah (Academic discussions). These gentlemen, after inspecting the Dar al-Ulum, declared it to be the light-house of knowledge, the resort of gnosis and esoteric knowledge, and a haven for the seekers of guidance; and also acknowledged the fact that from the Dar al-Ulum came out such ulema who spread the science of Hadith in India, and protected the upright religion from the interpolation of transgressors, misconstructions of the ignorant and the mischief-mongers and deviation.

THE VISIT OF THE GOVERNOR OF U.P.

During the last phase of A.H. 1393, Akbar Ali Khan, the governor of U.P., came to the Dar al-Ulum. Complimenting the Dar al-Ulum, he said-: "They were the elders of Deoband only who created the thirst for liberty and powerful sentiments for taking part in the fight for independence in the hearts of crores of people. They enkindled the torch of Hindu-Muslim unity, protection of the highest values of humanity and the circulation and propagation of the good pattern of "the Mercy for Both the Worlds" (Allah's peace and blessings be on him!) and his sacred teachings whereby every nook and corner of the country became illuminated. This cradle of knowledge and wisdom is an international centre of Islamic teachings, a strong citadel of the fight for freedom, a centre of unity, and a trustee of the glories of a country like India".

The honourable governor, while laying the foundation-stone of the Bharat Degree College at Deoband on this occasion, said: "Today, seeing the vice-chancellor of the Dar al-Ulum, Deoband, and Swami Dev Kalayanji, founder of the Bharat Degree College, Deoband, shoulder to shoulder, we can say frankly that the hearts which are saturated with eagerness for service and sincerity not only do not have any divergence between them but are also appreciators of each other and know the worth of each other. Divergence is usually there where there is no eagerness for service. It is our duty that on this occasion we thank the respectable vice-chancellor of the Dar al-Ulum who, giving his precious time, is present in our midst with sincerity and eagerness to fortify the aspirations of the country and the nation. The presence of both of them here at this time gives all of us a great lesson to be one with love and affability, a lesson which we should write down on the tablets of our hearts and act upon it".

THE ESTABLISHMENT OF THE DAR AL-QAZA

In A.H. 1394, for the practical protection and maintenance of the Muslim Personal Law and the laws of the Shari'ah, a department of **Qaza**

(justice) was established. In consequence thereof Dar al-Qaza have been established at several places in which family propositions like marriage and divorce etc., have begun to be settled.

A.H. 1395 : THE VICE-CHANCELLOR'S JOURNEY TO AFRICA, HEJAZ & EUROPE

In early Sha'ban, A.H. 1395, Maulana Qari Muhammad Tayyib, the vice-chancellor of the Dar al-Ulum, Deoband, inaugurated a magnificent mosque at St. Peter in Reunion, East Africa. The corner-stone of this mosque had also been laid by him some years back. From there he went to the holy Mecca at the invitation of the Rabeta-e Alam-e Islami to attend its meeting named "Risalat al-Masjid". The purpose of the Rabeta behind holding this meeting was to find ways and means for uniting the Muslims of the world. Prominent ulema and intellectuals of different countries had been invited to attend this meeting. The learned vice-chancellor in this great meeting presented an article in which he had highlighted the importance of the mosque and its utilitarian aspects. This article deserves to be paid heed to by every Muslim. Some brief excerpts from this article are as follows :—

"The Rabeta-e Alam-e Islami deserves to be congratulated for awakening consciousness of the fundamental objectives of religion under the caption of the mosque. This attempt of the Rabeta is an auspicious one for the whole Islamic world whereby it can be hoped that all our religious and secular tasks will be accomplished with the spirit of remembrance of Allah and prayer.

"The mosque is the only means of human good and weal as well as religious and secular improvement because it, permeating all good works in the conscience of man through prayer, makes him a true worshipper of Allah and a true citizen in whom the mixed sentiments of sanctity and selectness along with those of devotions and compliance, fraternity and equality, sacrifice, sympathy and sociability emerge and he becomes a tranquallizing and comforting man of the world.

"The concept of the mosque is infact the concept of purification (**tahara**), devotions (**ibadat**), equity (**'adalat**), bravery (**samahat**), service (**khidmat**), religious call (**da'wat**), fraternity, love, equality and common socialism; and these are the same basic objectives of Islam which can be called the message of the mosque. If the mosque is a house, these good things are its occupants for which this sacred house has been built. Hence it will be our religio-legal (**shara'i**) duty that we do not consider

the word 'mosque' a mere custom or a technical term but that we admit it to be the natural mode for the accomplishment of these important objectives.

"In Islam the mosque alone has been the locale of the beginning and the completion of all the fundamental works. The mosque is our place of worship as well as our training institute; the place for inviting (towards religion) as well as the place of politics, from which, if, on the one hand, were produced great ulema, on the other, the armies of the warriors of Islam were also dispatched. If there used to be teaching and learning in it, court decisions and international treaties were also made in it. The Noble Prophet (Allah's peace and blessings be on him!), initiating the grandeur of Islam after emigration (**hijra**) to Madina, first of all laid the foundation-stone of the mosque only. In the Divine Court the beginning of the creation of the universe started with the Sacred Mosque (Masjid-e Haram) and in the prophetic court the beginning of the grandeur of religious legislation started with the Prophet's Mosque; whereby the mosque is proved to be the headspring of both creation (**takveen** and legislation (**tashr'ee**). The mosque is giving us the message that we present devotions, morals, dealings, social life, politics and socialistic activities before the world in that colour which is the colour of prayer (**namaz**) and remembrance (**zikr**) and attachment to Allah. '(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers' (II : 138).

"At all events, the rising of this call of 'Risalat al-Masjid' from this sacred city and secure land and the emergence of the organisation of mosques or the objectives of mosque is pleasing and an auspicious augury for the Muslims of this era, provided this call is taken further with the same reality which is the real theme of this caption — Risalat al-Masjid, and the natural meaning of this call. So we understand that good days will come for the Muslims of the world and the Muslims of every country, particularly the ulema, will welcome this call with their heart and soul. As far as the ulema of India and the graduates and scholars of the Dar al-Ulum, Deoband, are concerned, I assure you that they will not only welcome it but will also extend their whole-hearted co-operation. "And the grace is from Allah"!

In this meeting of the Risalat al-Masjid members of the Majlis-e Shura of Dar al-Ulum, Deoband, viz., Maulana Mufti Atiq al-Rahman Usmani, Maulana Muhammad Manzoor Naumani and Maulana Sayyid Minnat Allah Rahmani also participated.

The vice-chancellor went from the holy Mecca to London via Paris (France), at the invitation of the Muslims residing in the U.K. There he addressed gatherings at various towns and availed himself of the chance of correcting and improving the beliefs and actions of the Muslims residing in England.

THE ARRIVAL OF SHAIKH AL-AZHAR & OTHER ARAB ULEMA

Among the important events of A.H. 1395 is the arrival of Shaikh al-Azhar Dr. Abd al-Haleem Mahmud, Vakil al-Azhar Shaikh Abd al-Rahman Baitar, the Chief Mufti of Egypt Muhammad Khatir, and the ex-Shaikh al-Azhar Shaikh Muhammad al-Faham. The Shaikh al-Azhar said :—

'I cannot help acknowledging that these are the sings of the abstinence and piety, sublimeness of knowledge, sincerity and selflessness of the vice-chancellor of the Dar al-Ulum, Deoband, which are being witnessed in this institution, and it is the result of the same that the graduates of the Dar al-Ulum are busy in all cities and countries".

Shaikh Muhammad Al-Faham said :—

"I had been yearning to see the Dar al-Ulum, Deoband, for a long time. My yearning went on augmenting day by day. I prayed to Allah Most High that as long as I did not see the Dar al-Ulum I should not die. Praise be to Allah that this my longing has been fulfilled today which I can never forget. Whatever I have seen here with mine own eyes is much more than what I had heard about it. It is my prayer that Allah Most High favour the Dar al-Ulum, Deoband, and its ulema with every kind of aid and progress. This institution is a secure fort amongst the forts of Islam. May Allah Most High help those people who are working in it so that they may render better and better services" !

A few days after the arrival of these gentlemen came another party of Arabian ulema, consisting of Yusuf al-Sayyid Hashim Rifa'i, a minister in the government of Kuwait; Prof. Abd al-Rahman, editor of **Al-Balagh** (monthly) of Kuwait; Shaikh Abd al-Muizz Abd al-Sattar of Qatar; and also a representative from Tashkent, Sharf al-Din Muhammadav, etc. Speaking in a general function, Yusuf al-Sayyid Hashim al-Rifa'i said :—

"The world of Islam at present is confronted with a very harsh challenge. Formerly this challenge had come from the enemies of Islam but now it is emerging internally from the Muslim young men themselves. These young men getting modern education read books written by

orientalists on Islam with the result that being infected with skepticism they bégin to assert that Islam is not capable of guiding man in the present times; and the great misfortune is that it becomes difficult to face an enemy when he is in your own house. The condition of these youngsters is that they do not at all know the true features of Islam. To meet this challenge of thought we require well-versed ulema and to produce well-versed ulema there is need of an institution like the Dar al-Ulum, Deoband. This is a need not only of India but also of the whole Islamic world. To repulse the objections against Islam we require first-rate ulema of the standard of Hafiz Zahbi and Hafiz Ibn Hajar, and we are proud that the ulema of this class are present in the Dar al-Ulum.

"The Dar al-Ulum, Deoband, in its thoughts and views, has been deriving benefit from Shah Wali Allah Dehelvi. Iman Ghazali, as suited his time, protected Islam from the incursion of the Greek philosophy Shah Wali Allah did the work of rebutting infidelity (**kufr**) and polytheism (**shirk**). We also should work on those things which are the product of this period. Satanic powers use newer and newer weapons every day; we too should keep working against them to protect and preserve our thoughts and beliefs".

Shaikh Abd al-Muizz Abd al-Sattar said :—

"Allah Most High bestowed upon us the grace to visit this Islamic citadel which we remember by the name of "the Azhar of India — Dar al-Ulum, Deoband". May Allah Most High bestow upon Dar al-Ulum, Deoband, more and more grace to serve the upright religion and to work for the call of Islam ! We in our native place used to read and hear regularly about the Dar al-Ulum, Deoband, and we knew that it is a beacon of religion which is illuminating the entire Islamic world with its brilliance. May Allah make your future better than the present even as He made the present better than the past"!

At the end he said ! "I wish to draw your attention to the Sura-e Asr. Imam Shafi'i observes that this Sura, by virtue of its contents, is more than sufficient for adorning human life. It inculcates faith (**iman**), virtuous action, the gripping of the truth, and fortitude over misfortunes. If the philosophers and the intelligentsia of the whole world forgather to chalk out a programme for human life, they shall not be able to present anything better than these four things".

DEATHS

On 7th Shawwal, A.H. 1395, befell the painful incident of Maulana Sayyid Muhammad Mian's death. Besides being an erudite religious

divine, he had had deep knowlerge and insight in Fiqh (Jurisprudence) and history. His political services and writings will be always remembered in the Jami'at-e Ulama-e Hind. Despite his participation in political activities, the example of his seclusion, teaching and learning, writing of books, and regularity in saying the daily offices is scarcely met with. For years together he was a member of the Majlis-e Shura and the Executive Council of the Dar al-Ulum, Deoband. It was he who generally used to write the resolutions of their meetings.

In the late Zil-hijja the teacher in the calligraphy department of the Dar al-Ulum, Maulana Ishtiaq Ahmed also went to glory. He was an expert writer of the Naskh and Nasta'liq scripts. Hundreds of his disciples in the art of calligraphy are present in the subcontinent. Through one medium he was a disciple of the famous calligrapher Munshi Mumtaz Ali Meeruthi. He had had a heart-felt attachment with Hazrat Maulana Nanautavi. He had simplified and explained most of Hazrat Nanautavi's books, which had been published under the supervision of the Dar al-Ulum.

THE VISIT OF THE PRESIDENT OF THE REPUBLIC OF INDIA

The day of 23rd Rabi al-Thani, A.H. 1396, will always be memorable in the history of the Dar al-Ulum as the day of the President of the Republic of India. On this very date the honourable President of India, Mr. Fakhr al-Din Ali Ahmed, at the invitation of the Dar al-Ulum, came by helicopter. Besides the governor and chief-minister of U.P., some central and state ministers also were with him. The president, according to the scheduled programme, went straight from the helipad to the graves of Hazrat Nanautavi, Hazrat Shaikh al-Hind and Hazrat Maulana Madani and remitted recompense to the departed souls. From there he went to the grave of Alloma Maulana Muhammad Anwar Shah Kashmiri and recited the Fatiha there. Then, after inspecting the Dar al-Ulum and its library, he attended the tea-party given by the Dar al-Ulum. On this occasion, besides the governor and chief-minister of U.P., some central and state ministers, government officers, some members of the Majlis-e Shura, teachers and heads of the different departments of the Dar al-Ulum and many respectable citizens of Deoband and other places were also present.

After the tea-party was over, the honourable president went to the place of function, where Maulana Hamid al-Ansari Ghazi, a member of the Majlis-e Shura of the Dar al-Ulum, welcomed the president in his welcome-speech and said : "This is the centre of divine doctors, men of

learning, gnostics, and the valiant soldiers of the war of independence; this is the land of the martyrs of 1857, the land of the intrepid participants of the Movement of Silken Letters. This institution is the citadel of the war of freedom, the historical centre of the freedom-fighters, and the largest Asiatic institution of the religious arts and sciences. This university, by its fetwas against the English power, had set thousands of men, on every front for the fight for freedom — in the Khilafat Movement, Jalianwala Bagh, Swaraj Movement — to the path of gaol and sacrifice".

He further said : "The socialism and those fundamental rights, that is, the provision for food, clothing, housing, education and health, which are being mentioned today in the national and international laws and the charter of the U.N.O., had all been given in the Dar al-Ulum a hundred years ago. The whole country can acquire light and guidance in this matter from the Dar al-Ulum, Deoband".

After this welcome speech the respected vice-chancellor of the Dar al-Ulum, Deoband, presented the address in which, mentioning the academic and political services of the Dar al-Ulum, he said :—

"The great founder of the Dar al-Ulum, **Hujjat al-Islam** Hazrat Maulana Muhammad Qasim Nanautavi, determining resort-to-Allah and public co-operation as the basis of independent educational organisation in his eightfold principles, has instilled simple religious life, spiritual training, patriotism, national integration and the guarding of national liberty, along with Islamic education, in the souls here. Consequently, the education and training of the Dar al-Ulum has produced great freedom-fighters whom the Hindus and Muslims of this place honour equally and, mixing with them sincerely, obtain guidance from them. In this manner this institution is the oldest and most respectable means of Islamic rapport for India".

At the end, the honourable president, in his reply, said : "Thanks to Allah that He created us Muslims. We Muslims should see to it that we take the fullest part in national life as a self-respecting, active and effective element and develop our abilities to perfection".

Complimenting the elders of the Dar al-Ulum for their academic and political services, the honourable president said :—

"They were those great leaders who, with their distinctive character, have served the country and the nation at every stage of the fight for

freedom for one hundred years. They did not demand any special right for their great services; they rather considered it merely their duty and augmented the historical dignity of the Muslims".

The summary of the honourable president's speech is as under :—

This Dar al-Ulum is an important, great and historical religious university not only of India but also of the whole Islamic world. I have been much impressed by your sincerity and your Islamic simplicity and religious attachment. In the present age of progress these very values of humanness are getting scarce.

Gentlemen! This our Dar al-Ulum has been much more besides being a seminary. In the fight for freedom it was a centre of warriors and crusaders imbued with derring do. This my assertion is no exaggeration that in the struggle for the freedom of our dear native land the name of the Dar al-Ulum, Deoband, has topped the list among all the religious and national institutions in the country. Hence its historical and crusader-like role can never be forgotten. In the history of the independence of this country its name deserves to be inscribed in letters of gold.

It was the result of the sincere and selfless academic and religious services of the founder of the Dar al-Ulum, Maulana Muhammad Qasim Nanautavi and his other sincere compeers, divine doctors, crusaders and their successors that people in thousands benefitted from this institution, and through the offices and medium of these august men the candles of religious knowledge and thought were kindled in millions of homes.

A century ago, on the one hand, under the auspices of Hazrat Haji Imdad Allah, pre-eminent personalities like Maulana Muhammad Qasim Nanautavi started the movement for religious education and on the other, Sir Sayyid Ahmed Khan and his companions started the movement for modern education. Fundamentally, both these movements were the outcome of communal sympathy; there was no conflict between them. But the Dar al-Ulum had had this special distinction that it took part in the jihad for freedom prominently. Hence this institution is the cause of pride for every patriotic Indian.

As far as Islam and Islamic teachings are concerned, you know it better than me that here there are many gentlemen whose entire lives have passed in understanding and explaining Islam and Islamic teachings. Thank God that He created us Muslims and enriched us with the live and lasting wealth of the principles of Islam. The foremost lesson

Islam has given is that of Divine Unity (**Tauhid**) and has taught equality to the world. Thus it has taught the formula of uniting on the basis of the Unicity of the Kalima. Side by side with this, it has habituated us to physical health and cleanliness and purity of heart through its 5-time training. It taught us discipline and organisation, stressed upon centrality and clarified for us the importance of practice and piety along with knowledge. The Islamic commandments give guidance both for the religion and the world. The prayer, along with the spiritual training, teaches the lesson of discipline and organisation. The fundamental principles Islam has taught are not temporary but are eternal. Can anyone deny the importance in this advanced period, of unity, organisation and discipline ?

I was pleased to know that you have preserved and guarded the basic principles of the founder of the Dar al-Ulum and have tried to keep your educational system absolutely free of any untoward pressure and external interferences; and in this great institution, along with the imparting of religious education, have fostered the sacred sentiments of patriotism, national integration and preservation of the liberty of the country. These are the very traditions of which we all are proud; and it was certainly the result of this very education and training that the teachers and taught of this university took part exceedingly in the fight for freedom. Our august elders suffered the hardships of imprisonment and fetters. I am recollecting the prisoners of Malta — Maulana Mahmud Hasan and Maulana Husain Ahmed Madani and their companions. The picture of their holy lives is revolving in my eyes and Maulana Hifz al-Rahman's crusader-like life is before my eyes.

May God have mercy on these pure-natured divines !

In 1857 when the imperialists scrounged India as usurpers, rightly had the apprehension been created lest we, after having lost worldly position and pelf, might wash our hands of religious freedom. It was with this mixed feeling of religion and freedom of the country that under the auspices of Haji Imdad Allah this religious centre was established in 1866. Hence, along with religious education the kindling of the candles of patriotism too has been one of its basic and important objectives. It is certainly very pleasing that side by side with religious education in the Dar al-Ulum you have also made arrangements for the teaching of logic, philosophy, mathematics, medicine (Unani system), journalism, English and Hindi; but I shall be more pleased if you pay attention to other sciences also. History is a witness that Muslims have always preceded in other sciences.

You gentlemen know it too well that our great leaders, with great sagacity and farsightedness, had adopted the principle of secularism. According to our constitution every citizen has the liberty of opinion and conscience; in this constitution all citizens have equal rights. It is the demand of this constitution that the walls of inequalities are not allowed to obstruct the way of progress, that no discrimination is used with anyone on the basis of creed and religion, and no place is left for fanaticism and narrow-mindedness on the basis of language and region. All these are the same things which are consonant with the great and historical sermon of the Prophet of Islam and which can be called the foremost charter of humanity.

You have mentioned the Muslim Personal Law in the address. In this connection the prime-minister's and my own statements must have come to your notice in which it has been clearly said a number of times that there is no question at all of briging change in the Personal Law as long as the Muslims themselves may not want it. As far as the question of Islam is concerned, guidance for every period is present in the holy Quran and the Muhammadan pattern (Uswa-e Muhammadi — Allah's peace and blessings be on him !). When this is our faith, we should today seek the solution of the problems in them only. In this centre of the ulema it will not be out of place if I remind that the fair teachings of Islam have come before the world with this claim that they are in consonance with nature and are a message of peace, prosperity and progress for humanity in every period and milieu; that advantage can be had from their humanism and benevolence in every era. Our world in the shadow of the vicissitudes of time is a vast field of changes. The demands of circumstances and times go on changing. Life comes before us with new problems every day and we have to put up with it. Now this is the work of vigilant Ulema that, keeping themselves fully conscious of the circumstances, they present the sacred and extensive teachings of Islam so skilfully before the world that one may not feel any weakness in their agreeableness, advantageousness and effectiveness, and creatures of God may derive full benefit from their guidance.

Gentlemen ! From 1866 to 1976 it is a period of one hundred and ten years. In this course of time the glorious services the Dar al-Ulum has rendered to knowledge and learning and the valuable sacrifices it has made for the country are a very great achievement and it is my prayer that this benevolence of the Dar al-Ulum may continue for ever and ever" !

CHAPTER III

THE TACK (MASLAK) OF THE DAR AL-ULUM

The tack of the Dar al-Ulum has been defined in the writings of the Dar al-Ulum as follows :—

The tack of the Dar al-Ulum, Deoband, shall be in accordance with the Ahl al-Sunnah wal-Jama'ah, Hanafite practical method **(mazhab)**, and the disposition **(mashrab)** of its holy founders, Hazrat Maulana Muhammad Qasim Nanautavi (Allah's mercy be on him !) and Hazrat Maulana Rasheed Ahmed Gangohi (may his secret be sanctified !).

The preservation of the tack of the Dar al-Ulum shall be a duty of all the members and kindred of the Dar al-Ulum; no employee or student of the Dar al-Ulum shall be permitted to attend any such society, institution or function the attendance whereof may be injurious to the tack or interest of the Dar al-Ulum.[1]

As far as the religious attitude of the Dar al-Ulum and its elders is concerned, it has been clearly stated in a very eloquent and concise manner by Hazrat Maulana Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, in his treatise entitled **Maslak-e Ulama-e Deoband**. Its summary, more or less in his own words, is as follows :—

"Academically this Wali Allahian party is, by tack, Ahl al-Sunnah wal-Jama'ah, which is based on the Book, the Sunnah, consensus **(ijm'a)** and analogy (qiyas). According to it, the foremost position in all propositions **(masa'ii)** is held by tradition **(naql)**, narration **(riwayat)** and the predecessors' 'historical traditions' **(Athar)**, on which the entire building of religion rests. With it, the purports of the Book and the Sunnah can be determined not merely by the power of study but by being confined within the limits of the predecessors' saying and their bequeathed taste, and, to boot, through the company of and attendance on the Shaikhs and their teachings and training. At the same time, intellect and knowledge **(darayat)** and discernment of religion **(tafaqqoh fiddin)**, too, are, according to it, a very important factor in the understanding of the Book and the Sunnah. Keeping the intent and purpose of the Legislator (peace be on him !) from amongst the collection of traditions (riwayat) before itself, it connects all the traditions to it and concatenates all of them gradewise at their respective places in such a way that they all look like links of the same chain. Hence the "colligation

1. **Dastur-e Asasi-e Dar al-Ulum**, Deoband. articles 4-6

of traditions" (**Jam'a bain al-riwayat**) and the "condition of hadiths" (**tatbiq-e ahadith**) at the time of mutual contradiction is its main principle the purport of which is that it does not want to leave or omit even the weakest of the weak traditions, so long as it is not fit to be protested against. On this basis, in the sight of this party, contradiction and variance is not felt anywhere in the explicit legal texts; on the contrary, the entire religion, being free from contradiction and variance, looks like a bouquet in which academic and practical flowers of every hue look bloomming at their respective places. Along with this, self-purification (**tazkiya-e nafs**) and self-improvement (**islah-e batin**), in accordance with the manner of the wayfarers (**ahl-e suluk**), which is innocent of and free from formalities, usages and exhibitive rapture and discourse, are also necessary in this tack. It favoured its dedicated followers with the heights of knowledge as well as adorned them with human morals like slavehood (**'abadiyat**) and humility. If the members of this party, on the one hand, reached the heights of academic dignity, self-satisfaction (**istaghna**) — academically — and self-content (**ghina-e nafs**) — morally — on the other, they were also abundantly invested with the humbling sentiments of complaisance, humility, self-denial and abstinence; neither did they become a prey to arrogance, pride and self-conceit nor were involved in self-humiliation and wretchedness. While they, reaching the heights of knowledge and morality, began to look higher than the common run of men, at the same time, adorned with the virtues of humility and submission, humbleness and complaisancy and non-discrimination, they mixed freely with the masses and yet remained "unique among the people". While they sought seclusion for striving with the unregenerate soul (**mujahada**) and spiritual communion or contemplation (**muraqaba**), at the same time they also displayed warrior — and crusader-like zeal as also feelings for communal service. In short, through the mixed feelings and desires of knowledge and morality, seclusion and congregation (**jalwat**), striving and jihad, moderation and the golden mean became they distinctive feature in every religious circle; which is a natural corollary of the comprehensiveness of sciences and moderateness of morals. It is for this reason that among them the meaning of becoming a traditionist is not to be dispute with the jurisconsult or of being a jurisconsult is not to be disgusted with the traditionist; or the meaning of **nisbat-e ahsani** (predilection for sufism) is not to be hostile to the dialectician (**mutakallim**) or the meaning of acumen in dialectics is not to be weary of sufism. On the contrary, under this comprehensive tack, the graduate of this institution proved, by gradation, simultaneously a traditionist, a jurisprudent, a professional commentator of the Quran, a mufti, a dialectician, a sufi (**muhsin**), a physician and a protector (**murabbi**), in whom the mixed sentiments of abstinence and contentment

sans beggarliness, modesty and self-effacement sans cajolement, compassion and mercy with "enjoining the right conduct" **(amr bil-ma'ruf)** and "the forbidding of indecency" **(nihi anil-munkar)**, composure of heart with communal service and "solitude in a crowd" **(khalwat dar anjuman)**, became firm. On the other hand, the feelings of moderation, recognition of dues and the fulfilment of rights in regard to arts and sciences and the men of arts and sciences permeated in them as virtues of the self. Hence all the masters of learning and excellence and the well-versed scholars in all the branches of religion, whether they be traditionists or jurisprudents, sufis or gnostics, scholastic theologians or fundamentalists, the nobles of Islam or caliphs, all of them are worthy of respect and faith in their sight. To extol or run down any class of ulema or to be careless as regards legal limits in praise or censure is not the tack of this party. With this comprehensive method the Dar al-Ulum, by its academic services, diffused the light of the prophetic sciences from Siberia in the north to Java and Sumatra in the south and from Burma in the east to Arabia and Africa in the west, wherefore the thoroughfares of sacred morals became clearly visible.

On the other hand, its scholars never shrank from political and national services, so much so that, from 1803 to 1947, the individuals of this party offered in their own style the greatest possible sacrifices which are on record in the pages of history. The political and warrior-like strvices of these august men can never be concealed; particularly the events in the second half of the thirteenth century when the Mughal regime was tottering, the efforts for revolution, jihad-like steps and self-sacrificing struggle under the auspices especially of Shaikh al-Masha'ikh Haji Imdad Allah for the national liberty and independence, and the imprisonment and bondage on arrest-warrants of his two favourite proselytes **(murids)**, viz., Maulana Muhammad Qasim and Maulana Rasheed Ahmed and their dedicated followers and attendants, are such historical facts which can neither be denied nor thrown into oblivion. The people who wish to conceal them merely for the reason that they were themselves not accepted in the path of sacrifice will add to their own unpopularity. According to research scholars and those who are knowledgeable about this aspect of the Indian history, all such writings whether emanating from one who may have some connection with Deoband or from a non-Deobandi that negate the jihad-like services of these august men are unreliable and absolutely unworthy of attention. If a favourable view is taken the utmost accounting of these writings can be only this much that these writings, as a result of the awesome factors of the time, are a demonstration of foresight and circumspection to the personal extent, otherwise, in view of the historical and factual

evidences, they have neither any importance nor are worthy of consideration. The sequence of these services continuously went further and with the same inherited feelings the well-guided successors of these elders also continued to come forward in a self-sacrificing manner in connection with national and communal services; whether it was the Khilafat Movement or the release of the native land from the foreign yoke, they, in exact proportion to their position, took part in all these revolutionary ventures.

In short, while the comprehensiveness of knowledge and morals was always the distinctive feature of this party, service to religion and community, nation and country with breadth of vision, enlightenment and toleration was its practice. But in all these walks of life 'the utmost importance in this party has been given to the imparting of the prophetic sciences, as all these walks of life could be brought into effect correctly only in the light of knowledge and therefore it kept this aspect only conspicuous. Hence the summary of the comprehensiveness of this tack is that it is inclusive of knowledge and gnosis, inclusive of reason and love, inclusive of action and morals, inclusive of spiritual striving and jihad, inclusive of rectitude and politics, inclusive of tradition and intelligence, inclusive of seclusion (**khalwat**) and public appearance (**jalwat**), inclusive of devotions and social life, inclusive of commandment and wisdom, inclusive of the exterior and the interior, and inclusive of ecstasy and discourse. If this tack which has been obtained through the spiritual connections (**nisbas**) of the predecessors and the successors is reduced to technical language, then in sum it is this that religiously the Dar al-Ulum is Muslim; as a sect, Ahl-e Sunnah wal-Jama'ah; in practical method, (**mazhab**), Hanafite; in conduct, Sufi; dialectically, Maturidi Ash'ari; in respect of the mystic path, Chishtiyyah, rather comprising all the Sufi orders; in thought, Wali Allahian; in principle, Qasimid; sectionally, Rasheedian; and as regards connection, Deobandi".

Since a separate treatise entitled "Maslak-e Dar al-Ulum" has already been written in this connection, the need of greater detail is not felt on this occasion and its comprehensive sentences only have been excerpted here. For details, one can refer to the said treatise.

Moreover, greater detail here is unnecessary for the reason that a very clear sketch of this tack has been written by Qari Sahib in his introduction to this history. However, a synopsis of this extensive article was necessary and so, at my request, he wrote it himself and gave me, The verbatim text is as under :—

"The summary of it is that this moderate tack is based on seven basic foundations, which, with brief elucidation of each, are as follows :—

1 — KNOWLEDGE OF THE SHARI'AH : Which includes all the branches of beliefs, devotions and worldly dealings, etc., the outcome of which is faith (**iman**) and Islam; provided this knowledge may have been acquired, being restricted to the sphere of the sayings and practices of the predecessors, through the teaching; training and grace of the company of authoritative divine doctors and discipliners of the hearts whose chain of exterior and interior, knowledge and practice, understanding and taste may have continuously reached through continual authority to the Author of the Shari'ah (on whom be most excellent blessings and greetings !); and may not be the result of self-opinion or mere book-reading and power of study or mere rational search and intellectual investigation, though it may not be devoid of rational style of description and argumentative proof and demonstration, for without this knowledge, distinguishing between right and wrong, legitimate and illegitimate, permissible and impermissible, the sunnah and the innovation, the abominable (**makruh**) and the commendable (**mandoob**) is not possible nor is release possible from wild fancies, philosophical theories and blind superstitions in religion.

2 — THE FOLLOWING OF THE PATH : That is, consummation of good breeding, self-purification and spiritual traversing (**suluk-e batin**) within the auspices of researching Sufis and their well-tried principles (inferred from the Book and the Sunnah), because, without this, moderateness in morals, stability of zest and ecstasy, internal insight, mental purity and observation of reality are not possible. It is obvious that this branch is connected with **Ahsan** along with faith and Islam.

3 — CONFORMITY TO THE SUNNAH : That is, conformance to the prophetic sunnah in every walk of life and dominance of the permanent sunnah through maintaining respect of the shari'ah in every 'state' (**hal**) and 'utterance' (**qal**), every condition of the exterior and the interior; for without it it is impossible to be released from the conventions of ignorance, customary innovations and prohibited indecencies, and from the calamity of customarily imitating the ecstatic utterances and sayings of 'men of states' inspite of the lack of spiritual states or giving those utterances the status of a permanent general law parallel to the shari'ah.

4 — JURISPRUDENTIAL HANAFITISM : The name of Islamic practical doctrines (**fra'iyat**) and casuistic interpretations of laws (**ijtehadiyat**) is Fiqh (jurisprudence). And since the elders of the Dar al-Ulum are

generally Hanafite, the meaning of jurisprudential Hanafitism is compliance with the Hanafite jurisprudence in casuistic practical doctrines, and conformance to its principles of jurisprudence only in the education and preference of propositions and fetwas; for without it elusion from the desires of the evil self in educible propositions and, through the way of colligation, operating capriciously under different systems of jurisprudence, excision in the contents of propositions in accordance with the desires of the **hoi polloi** or guess and conjecture under the awe of emergency conditions and shallow changes and innovations in propositions through unlearnedness are unavoidable. It is obvious that this branch appertains to Islam.

5 — DIALECTICAL MATURIDIISM : That is, as regards beliefs, the sustentation of the power of certitude and the stability of true beliefs with right thinking in accordance to the laws and principles determined and codified through the method of the Ahl al-Sunnah wal-Jama'ah and the Asha'ira and the Maturidia; for without it escape from the doubts cast by the tergiversators and the conjectural innovations, superstitions and skepticism of the false sects is not possible. It is evident that this branch is connected with faith **(iman)**.

6 — DEFENCE AGAINST TERGIVERSATION AND DEVIATION : That is, defence against the mischiefs raised by bigoted cliques and tergiversators, but in the language and expression of the time, with consciousness of the psychology of the milieu and through the contemporary familiar means where the argument or proof may be completed. Moreover, efforts with a crusader-like spirit for stamping them out, for without these the removal of the unlawful things **(munkarat)** and protection of the Shari'ah from the encroachment of the antagonists is not possible. It includes refutation of polytheism and innovation, confutation of atheism and materialism, correction of the customs of ignorance, and, as per need, polemics, verbal or in writing, and the changing of unlawful things. It is obvious that this branch is concerned with the elevation of the Word of Allah in accordance with "While Allah's word it was that became the uppermost" and the expression of religion be in accordance with "He may cause it to prevail over all religion" and the general organisation of the community.

7 — THE TASTE FOR QASIMISM AND RASHEEDISM : Then while the same tack, with its collective dignity, appeared after passing through the hearts and souls of the first patrons of the Dar al-Ulum, Deoband, and the feelers of the pulse of the community, it drew in the demands of the time in it and adopted the form of a particular taste which has been

denoted with the word '**mashrab**' (disposition, nature, temper, conduct). Accordingly, in the basic constitution of the Dar al-Ulum, Deoband (**Dastur-e Asasi-e Dar al-Ulum, Deoband**), which was approved in Sha'ban, A.H. 1368, this reality has been **stated** in the following words: "The tack of the Dar al-Ulum, Deoband, will be the Hanafite practical method (**mazhab**) in accordance with the Ahl al-Sunnah wal-Jama'ah and the disposition (**mashrab**) of its holy founders, Hazrat Maulana Muhammad Qasim Nanautavi and Hazrat Maulana Rasheed Ahmed Gangohi (may their secrets be sanctified!)". (**Dastur-e Asasi**, p. 6).

Hence among the constituents of the tack of the Dar al-Ulum this factor is an important element on which the establishment of the education and training of the Dar al-Ulum is working. It comes under **Ahsan** (God-consciousness), while it is connected with spiritual training. Thus the knowledge of the Shari'ah, the following of the Path, conformity to the Sunnah, Jurisprudential Hanafitism, dialectical Maturidiism, defence against deviation, and the taste for Qasimism and Rasheedism are the constituents of this moderate tack which answers well to "seven ears, in every ear a hundred grains" (II : 261). If these "seven ears" are expressed in **shara'i** language, they can be interpreted as Iman (faith), Islam, **Ashan** and **Izhar-e Din** (demonstration of religion), as has been indicated itemwise above. The collection of all these seven articles with the above-mentioned details is the tack of the Dar al-Ulum, Deoband. if it is mused over, this tack will be found to be an exact epitome of the Hadith-e Jibra'il in which, on Gabriel's questioning, the Holy Prophet (Allah's peace and blessings be on him!) has described Islam, **Iman**, **Ahsan** and defence against mischiefs in detail and has called it the teaching of religion. Hence it will not be inappropriate if it is said that the tack of the ulema of Deoband is Hadith-e Jibra'il itself.

The axact translation of the text of the Hadith-e Jibra'il is as under :—

It is reported from Hazrat Umar bin Khattab (**radi Allah anho!**): One day we were present in the Holy Prophet's (**sallallaho 'alaih-e wa sallm!**) majlis when suddenly a man wearing very white clothes and very black hair appeared. There neither did appear any sign of journey on him nor any one of us knew him; until he sat down near the Holy Prophet and joined both of his knees to the Holy Prophet's and putting both of his hands on his own or the Holy Prophet's thighs, he questioned: "O Muhammad! Tell me about Islam". "Islam is this", replied he, "that you testify that there is no deity besides Allah and that Muhammad is Allah's apostle; and establish prayer, pay zakat, fast during the month of Ramazan, and, if you can afford it, perform the pilgrimage". That man said: "You said the truth". Hazrat Umar says that "we were surprised that he was putting question and was also confirming him". Thereafter

that man said: "Tell me about **Iman** (faith)". He replied: "Faith is this that you believe fully in Allah, his angels, His Books, His prophets, the Last Day, and the good and evil fate". That man remarked: "You said the truth". Then that man said: "Tell me about **ahsan** (consciousness about Allah)". He replied: "Ahsan is this that you worship Allah in such a way as if you are seeing him, and if you are not seeing him then He is certainly seeing you". Then that man said: "Tell me about the Doomsday". He replied: "The man who is being asked this question does not know more about it than the questioner". That man said: "Please tell me about its portents". He replied: "Amongst portents is this that from the womb of the slave-maid may be born her master and that you may see the bare-footed, bare-bodied, indigent goatherds vying with each other in raising tall buildings". Hazrat Umar says: "Thereafter that man went away and I tarried long". Then the Holy Prophet **(sallallaho alaih-e wa sallam:)** said: "Umar! Do you know who this questioner was"? I said: "Allah and His apostle know more". He said: "He was Gabriel who had come to teach you your religion".

This narration is Muslim's. Hazrat Abu Huraira has also narrated it with a slight variance in which the words are: "When you see bare-footed, bare-bodied, deaf and dumb people as rulers over the earth; and the Day of Doom is one of those five things which none knows save Allah". And then he received the following verse: "Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware" (XXXI: 34), **(Unanimous).**

Then the basis and foundation of all hese basic elements are the Book of Allah, the Sunnah of the Apostle of Allah, the consensus of the ummah, and the casuistic analogy, out of which the first two proofs are legislative **(tashri'i)** with which the Shariah is formed and the last two are derivative **(taf'ri'i)** by which the Shariah is opened. The first two proofs are the treasure of explicit texts which are traditional, for which authority **(sanand)** and narration **(riwayat)** are inevitable; the next two proofs are rational for which trained reason and understanding and habitually pious mind and taste are ineluctable. Hence this moderate tack is traditional as well as rational, narrative as well as intelligential; but in such a way that it is neither extraneous to reason nor based upon it, but has been rather raised in such a way with a balanced mixture of reason and tradition that tradition and revelation **(wahy)** are the root in it and reason is its all-time attendant and agent.

Thus this tack of the ulema of Deoband is neither the tack of the rationalist Mutazilites in which, acknowledging reason to be sovereign and master over tradition, reason has been made the root and revela ion

or its meaning its subject, whereby religion is rendered a mere philosophy, the paths of atheism (**zandaqa**) are made even for the rank and file and at the same time the connection of the simple-minded faithful with the religion does not remain intact. Nor is this tack that of the externalists (**zahiriya**) in which dead-locked or being inert over the words of revelation, reason and intellect have been thrown into abeyance, and, bidding adieu to the esoteric causes and mysteries and inner points of wisdom and experiencies of religion, all the ways of **ijtehad** and inference have been blocked, whereby religion is rendered something unreal, rather, something meaningless, unreasonable and static, and the wise and the sagacious then have no more relation with it. Thus in one tack there is left reason and reason alone and in the other reason becomes suspended and idle. It is obvious that both these directions are of the two extremes and of "whose case ha h been abandoned" (XVIII : 29) from which this middle, comprehensive and moderate religion is free. Hence this alone is the tack that includes both reason and tradition and it can be this only that in all roots and offshoots common sense should always remain with authentic tradition, but as an obedient and compliant attendant and agent of the religion so that it may keep supplying rational proofs, reasonable arguments and perceptible evidences and examples for each of its generalities and details whereby religion may prove acceptable for every class of the ummah an all-sided constitution of life, and this ummah may look a correct answer to "Thus We have appointed you a middle nation" (II : 143). This tack alone is called the tack of the Ahl al-Sunnah wal-Jama'ah and the ulema of Deoband are the heralds and standard-bearers of this very tack. It is for this reason that on account of the culmination of this comprehensive tack and all these religious sciences, they are simultaneously commentators of the Quran as well as traditionists, jurisprudents as well as scholastic theologians, sufis as well as strivers with the self (**mujahid**) and thinkers; and then, with the amalgamation of all these sciences, their disposition is temperate as well as medium. This is the reason that in their party disposition there is neither extremism (**ghulu**) nor exaggeration (**mubaligha**), and due to this breadth of vision there is neither anathematizing (**takfir**) nor scurrility, neither obloquy nor ill-speaking against anyone, neither obstinacy and envy and indignation nor dominance of position and pelf and excess of luxury. It is rather only a statement of proposition and reformation of the ummah, or the establishment of the truth and refutation of the falsehood, in which there is neither involved the despising and disparagement of personalities nor is there arrogant flouting. The name of the sum-total of the same virtues and particulars is Dar al-Ulum, Deoband, and it is due to this very academic and practical versatility that its influence has spread over all the countries of the world.

THE DIFFICULTIES IN THE ESTABLISHMENT OF THE DAR AL-ULUM & THE DECISION OF THE DIVINE WILL

Here the question arises that this momentous concept of establishing the Dar al-Ulum in an ordinary townlet apparently looks very astonishing and its developing to its present stage is still more conducive to astonishment. It is obvious that some great, famous and well-known place should have been proposed for such a great religious centre. Moreover, soon after, almost contiguous to, the establishment of the Dar al-Ulum, Madrasah Mazahir-e Ulum at Saharanpur, Madrasah Qasim al-Ulum at Moradabad and Madrasa-e Islami at Meerut had been established, and, compared to Deoband, all these three places had had more centrality and importance. Over and above this, the providing of educational necessaries and equipment in a small and obscure place like Deoband was also very difficult. Deoband is neither an extraordinary place of commerce nor a habitation of the rich and the affluent with the support of whose wealth such a great project could be accomplished. The railway line too which is the greatest means of transport was not present at that time.[1]

Along with this when it is considered that at the time the Dar al-Ulum was established, Persian language and old arts and sciences prevalent in the country till then through which all sorts of services and worldly advantages and honours were received had been replaced by English which had been made the official language and now to acquire the old sciences instead of English was as though to deprive oneself knowingly of all the mundane gains and honours. Hence the greatest motivation for the acquirement of knowledge was now in favour of the English language instead of the old sciences. Accordingly, many people had an apprehension at the time of the establishment of the Dar al-Ulum as to from where the students would come. On the one hand were such spirit-damping difficulties and, on the other, the English government looked upon with doubt and suspicion the schools which the Muslims opened for their own religious education. As for the Arabic schools and the Dar al-Ulum particularly the English were of the opinion that "admitting people of the North-west Frontier Province on the pretext of education, it is a centre of conspiracy to incite the free tribes against the British government". Incipiently for long time this matter was being openly and secretly investigated (as you have already seen in the second chapter a report of a confidant of the governor of U.P.). The ulema

1. The present Northern Railway which was formerly called North-western Railway had started after the establishment of the Dar al-Ulum. Its construction was completed in December, 1868 and it started functioning in January 1869. (**Tarikh-e Saharanpur**, p. 28).

were commonly called "religious fanatics" and were looked upon as a dangerous volcano for the state.

Under such circumstances if the Muslims, paying attention on the one hand, to their religious education were to be deprived of worldly gains, it was, on the other, to make their political position suspect. Consequently the aristrocratic class among the Muslims which always used to be in the vanguard of educational affairs was continuing to avoid, because it was proximate to the government, helping the Dar al-Ulum. After the tumultuous revolution of 1857 there was no scarcity of such people in the country who were bent upon making hay while the sun shone: to curry favour with their new masters and win rewards from them as well as to settle old scores, these people had adopted the despicable business of levelling wrong and false charges, and the Muslims, every now and then, used to be victims of hardships and misfortunes at their hands. When we read about the great services of the elders of the Dar al-Ulum in the yearly reports, the intellect is amazed as to how tremendous capacities were present in our predecessors and elders at a time when all the ways of accepting them had been blocked and yet they contended with a hostile milieu out and out and continued their services non-stop.

Whatever may be the point of view of the philosophy of history in this regard, the men of insight know that the whys and wherefores of every thing are not only material but something else also. The condition of the Dar al-Ulum is also somewhat like this. In its life it had to face numerous difficulties but Divine Will continued to help it at every opportune hour and each step of it kept advancing towards progress ...... towards excelsior.

The excellent results produced by the continual struggle of the Dar al-Ulum for more than a century for the elevation of Islam and the betterment of the life of the Muslim community cannot be denied by any just person. Even today the caravan of the Dar al-Ulum, with unceasing engrossment and sincere exertion, praise be to Allah, is marching ahead day by day, academic circles and religious spheres are widening from day to day, religious literature is coming out ceaselessly, and missionary efforts and the conveying of the religious message to the common run of Muslims and the work of familiarizing them with religious values are on the increase every day. For instance, the respected vice-chancellor's tours to the countries of Asia, Africa and Europe add a typically important chapter to the history of the Dar al-Ulum.

It will not be inapt to point out here that the countries and places where religious schools founded on the footsteps of the Dar al-Ulum are functioning on the right lines, the position of Islam and the Islamic ethos are safe to a great extent.

THE UNIVERSAL RELIGIOUS CALL AND EDUCATIONAL MOVEMENT OF THE DAR AL-ULUM

The Dar al-Ulum, Deoband, is a great central and religious teaching institution of the Muslims of Asia which has been rendering for a period of more than 114 years the service for the reviving and progress of religious sciences like Tafsir, Hadith, Fiqh, Kalam, culture, morality, etc.

After the collapse of the Mughal sultanate in India when the English, in view of their own political expediencies, had altogether abolished the old institutions teaching the Islamic arts and sciences, at that time not only for the survival of the Islamic arts and sciences and the Islamic culture but also for keeping Muslims as Muslims, it was an urgent need of the time to establish a great teaching institution on great foundations in order to protect the Indian Muslims from the great threatening mischief of atheism and irreligiousness. The responsibility of preserving Islam then devolved on the band of ulema and the land of India is a witness that they did not show any dereliction in discharging their duty in time.

Thanks to Allah Most High that these expectations were fulfilled in full measure and in a short time the fame of the Dar al-Ulum reached its apogee and before long it became an international university, not only of the Indian Muslims but also of the Muslims of Afghanistan, Central Asia, Indonesia, Malayasia, Burma, Tibet, Sri Lanka and the countries of East and South Africa; now around one and a half thousand students from India and outside India flock to it every year.

The Dar al-Ulum, Deoband, is not merely a teaching institution; it is infact a movement, an independent school of thought, a shoreless sea from which, besides those of India, Pakistan and Bangla Desh, students from the whole of Asia and east and south Africa are acquiring knowledge. Almost all the teachers in all the religious schools that exist today in the subcontinent are directly or indirectly those who have benefitted from the Dar al-Ulum and every year hundreds of students graduating from here, discharge the duty of propagating religion through teaching, preaching, sermonising and compiling of books and now this range has spread upto Europe, England and America.

The Dar al-Ulum, Deoband, has rendered yeoman service in taking the Muslims of the sub-continent to a distinguished position in their religious life. It is not only an international educational centre but is also such a centre of intellectual development, cultural evolution and communal aspirations that the Muslims have always had confidence in and pride over its authentic knowledge and high ethos. Even as the Arabs had once saved the sciences of the Greeks from being wasted, the

Dar al-Ulum, Deoband, has similarly rendered invaluable services to the Islamic sciences, particularly to the science of Hadith, in the present times, which is a golden achievement in the academic history of Islam.

The Dar al-Ulum, Deoband, has not only provided prodigious means of maintaining and preserving the religious sciences and Islamic values in India, but it has also cast, at the end of the thirteenth and beginning of the fourteenth centuries hijri, very far-reaching and fruitful influences. Discomfited in the uproarious revolution of 1857, the Muslims had been overcome with great depression and pessimisim. A dreadful howling wilderness was rampant in their academic and cultural environments. Had the Dar al-Ulum been not established and had it not served as a torch in those dark times, it is difficult to say what would have been the Indian Muslims' history today.

In short, the glorious services the Dar al-Ulum, Deoband, has been rendering for the last one century in respect of the religious education, preaching and sermonising, correction of beliefs and morals and the conservation of religion, are not hidden from anyone today. The graduates of the Dar al-Ulum, accordingly, are busy in many countries in giving religious guidance to Muslims and in teaching, preaching and reforming. In the words of Maulana Abul Hasan Ali Nadvi; "The rapport which the graduates of the Dar al-Ulum have with the common Muslims is not had by any other religious group. A network of Arabic madrasahs has spread all over India and the ulema and graduates of this institution are gracing the masnads of teaching in them. They are considered trustworthy among the Muslim masses and are influential in the mosques and the mohallas (localities)".[1]

So howevermuch the Muslims of the sub-continent exult over the existence of the Dar al-Ulum, it will not be improper.

After the start of the British system of education in India when a new culture and a new era was beginning here, the elders of the Dar al-Ulum opportunely felt the necessity and importance of the Muslims' religious education. With public co-operation and the common Muslim's donations they started the movement for religious education and the establishment of Islamic madrasahs. By Allah's grace and favour this movement of theirs gained popularity amongst the Muslims with the result that religious schools were started at many places in the subcontinent and a network of which spread all over India before long and has been widening day by day.

---

1. **Asr-e Jadid ka Challenge** by Maulana Abul Hasan Ali Nadvi, p. 36.

During the incipient period of the Dar al-Ulum itself the image had been formed about the graduates of the Dar al-Ulum that soon after their graduating from it respectable means of livelihood come by their way. Accordingly it is stated in the report for the year A.H. 1298: "It is not so that after graduation from the Dar al-Ulum the students might have to become victims of economic distress as it was being thought by some people at the time of the establishment of the Dar al-Ulum. On the contrary, Allah Most High has bestowed great honour, value and position on the students of this place. The students who graduate from here are held in high esteem by the high and the low and economically too they are usually well-off, receiving Rs. 15|- to Rs. 75|- as monthly salary".[1]

The invaluable services rendered by the graduates of the Dar al-Ulum in the fields of education and preaching, edification, writing of fetwas, polemical disputations, journalism, oratory and discussion, medical practice and theory, are not restricted to any particular region but have spread, besides each and every state of India and Pakistan, to even foreign countries. If a survey is made of the services rendered by the Dar al-Ulum in the sub-continent during this period of 114 years, it will be known that it has sent its well-guided sons to each and every part of these countries. There they shone like the sun and the moon and rescuing the creatures of God from the darkness of ignorance enriched them with the light of knowledge. A statewise list of a 100-year period, from A.H. 1283 to A.H. 1382, of the graduates of the Dar al-Ulum of India, Pakistan and Bangla Desh is given below. The number of students who benefitted from the Dar al-Ulum but could not graduate is besides these.

1. **Rudad-e Jalsa-e In'am,** A.H. 1298, p. 15.

INDIA

No.	State	No. of Graduates
1.	Andhra Pradesh	52
2.	Assam & Manipur	265
3.	Bihar & Orissa	780
4.	Delhi	12
5.	East Punjab	196
6.	Gujarat	138
7.	Jammu & Kashmir	110
8.	Kerala	42
9.	Madhya Pradesh	28
10.	Maharashtra	39
11.	Mysore	6
12.	Rajasthan	43
13.	Tamilnadu (Madras)	30
14.	Travancore	4
15.	Uttar Pradesh	1896
16.	West Bengal	151
	Total	3792
	The total figure of the graduates of India from A.H. 1283 to A.H. 1396	3611
	Full total.	7403

It is that figure of the graduates of the Dar al-Ulum, Deoband, who belong to India. From the chart of the foreign students who benefitted from the Dar al-Ulum it will be known that the Dar al-Ulum benefitted not only the subcontinent with its academic graces but the Islamic countries of Asia and Africa were also not deprived of its resplendence. A 114-year list of these foreign graduates, from A.H. 1283 to A.H. 1396, is as under :—

1.	Afghanistan	109
2.	Burma	160
3.	Cambodia (Kampuchea)	1
4.	China	44
5.	France	1
6.	Indonesia	1
7.	Iran	11
8.	Iraq	2
9.	Kuwait	2
10.	Malayasia	445
11.	Nepal	58
12.	Russia including Siberia	70
13.	Saudi Arabia	2
14.	Siam	1
15.	South Africa	199
16.	Sri Lanka (Ceylon)	7
17.	Thailand	2
18.	Yemen	1
	Total	1116

The collective figure of the graduates of India and outside India is as follows :—

1.	India	7403
2.	Pakistan	1523
3.	Bangla Desh	1672
4.	Diferent countries	1672
	Total	11714

Besides the certified graduates of the Dar al-Ulum the estimate of those students who benefitted from the Dar al-Ulum is as under :—

58310

Thus the whole total comes to : 70024.[1]

And if the graduates and beneficiaries of the madrasahs established by the graduates of the Dar al-Ulum, Deoband, are also counted indirectly as the graduates of the Dar al-Ulum itself — and factually they are graduates of the Dar al-Ulum, Deoband, — then the number of the graduates and beneficiaries of the Dar al-Ulum, Deoband, runs into millions through whom the religious and academic benefaction of the Dar al-Ulum, Deoband, has reached crores of people.

1. This estimate is upto A.H. 1382. The figures of the later 13 years are being collected.

THE PERFORMANCE OF THE GRADUATES OF THE DAR AL-ULUM

Whatever work the graduates of the Dar al-Ulum, during their time and in accordance with their taste and manner, did or are doing individually or collectively in one or the other branch of religion will be shown from the following chart, bringing home the fact that the Dar al-Ulum, Deoband, as a teaching institution has produced all sorts of graduates who have and are working in different walks of life. From these statistics of the graduates of the Dar al-Ulum it will be estimated what type of services the old boys of the Dar al-Ulum have rendered. These statistics are with regard to performance; i.e., if one individual has performed five or six types of work, his name has been counted in each such work. These statistics cover a 100-year period, from the beginning of the Dar al-Ulum, i.e., A.H. 1283 to A.H. 1382 :—

Between A.H. 1283 to A.H. 1382 the Dar al-Ulum produced :—

536	Shaikhs of the Path,
5888	teachers,
1164	authors,
1784	muftis,
1540	polemics,
684	journalists,
4288	sermonisers and preachers,
288	hakims,
748	graduates with craft and industry who rendered religious services along with their commercial dealings.

And the old boys of the Dar al-Ulum established 8936 madrasahs and maktabs.

The number of those gentlemen who attained high positions in the above-mentioned works is as under :—

First	Class	Teachers & Lectures	448
"	"	Authors	276
"	"	Muftis	164
"	"	Polemics	112
"	"	Journalists	108
"	"	Sermonisers & Preachers	288
"	"	Hakims	164

In short, the Dar al-Ulum, Deoband, arranged such a bouquet of its graduates in which parti-coloured and multi-coloured flowers are providing by their fragrance the means of exhiliration and delight to the smelling-sense of the soul. Who is not aware of this reality that students alone are the true reservoir of a people's strength? There is no dearth of promising young men among the Muslim community. There are however today countless young men and children who do have an eagerness and **penchant** for studies but financial difficulties come in their way. They want to walk but cannot walk; they wish to advance but cannot advance; they desire to come up but cannot come up; and yet the very same young men and children will constitute our future tomorrow. Feeling this helplessness and encumbrance, the Dar al-Ulum, Deoband, and all the other seminaries founded in its wake, have opened the thoroughfares for the prosecution of studies for the students of religious sciences by making education free along with free facilities for food, clothing and lodging; and have removed all those obstacles and shackles which came in the way of acquiring education. The point of view of the religious schools is that the true key for the treasure of the world is the key of religion. Those prosecuting studies in the religious schools with this point of view are undoubtedly living a successful life. As far as the demand for their services in tht subcontinent is concerned, it is increasing day by day. In this respect the future of the graduates of the religious schools is bright and satisfactory. After completing their education whichever walk of life the graduates of the Dar al-Ulum selected for themselves, they were successful in it; and the complaint of unemployment is being rarely heard about them, although among the students of modern education this complaint of joblessness is quite common.

In its more-than-one-hundred-year history the Dar al-Ulum, on the one hand, has given the Indian Muslims a progressive consciousness of social life and, on the other, a counterbalance between thought and action. If a class of Muslims today has adopted a rational interpretation of Islamic views, a satisfactory elucidation of Islamic thoughts, and a correct Islamic life, it is mainly the result of the more-than-one-hundred-year-old academic and practical struggle of the Dar al-Ulum. Contrary to the common reports the religious proclivity here has never been reactionary and obscurantist.

The Dar al-Ulum, while grasping its basic principles firmly, has, in changing circumstances, always sided with the spirit of the age, as far as the Islamic principles permit. In this respect it can be said that the Dar al-Ulum is an educational institute which has been established on a

beautiful confluence of the old and the new, and its more-than-hundred-year-old glorious traditions are a herald of its brilliant past and a messenger of its great future.

THE ACADEMIC AND RELIGIOUS BENEFACTION OF THE DAR AL-ULUM, DEOBAND

There is no doubt about it that the Muslims, due to their infirmities, bidding farewell to sovereignty, had set seal to the decision of death of their collective life. But Divine Will wanted to preserve them. This required religious warmth which has always been the fountain-head of the Muslims' progress. The land of Deoband was chosen for this fountain-head. Accordingly, for centuries this land was being given good tidings through the auspicious tongues of Hazrat Mujaddid Alf-e Thani and Hazrat Sayyid Ahmed Shaheed that it would become the cradle of prophetic sciences. Most probably it was for this reason that the gentlemen who took part in the founding and establishing of the Dar al-Ulum were not only adorned with external sciences but their hearts were also the reservoirs and reflectors of the effulgences of divine lights, and who had been especially appointed through special inspiration for the establishment of the Dar al-Ulum. Hazrat Qazi Muhammad Isma'il Manglori who has been one of the great saints, says : "The Dar al-Ulum, Deoband, the Mazahir-e Ulum of Saharanpur and the Madrasa-e Shahi of Moradabad are not among those madrasahs which are being established by chance; these madrasahs have been established through special inspirations".[1]

Maulana Hafiz Muhammad Ahmed, the fifth vice-chancellor of the Dar al-Ulum, writes in one of his memoranda that

"In this world of causes whatever fame, respect, high position, esteem, progress and popularity this madrasah has achieved is sheerly Allah's bounty and special favour to this madrasah. From the inception this madrasah has received the patronage of such favourites of the Divine Court and training of such special men of God through whose internal and external 'confrontation' (**tawajjuh**, a technique of contemplation, concentrating one's being upon someone; **Translator**) this madrasah day by day achieved every kind of progress. Sincerity in the members, unity among the teachers, good and prosperity (**baraka**) in every matter and the hourly progress, etc., etc. — all these things are a sign of the

1. **Ulama-e Ḥind ka Shandar Mazi**, pt v, p. 64.

confrontation of the same august men and trust in Allah of the same benefactors".[1]

There is no doubt about this fact that whatever has been Allah s dealing with this ummah and even as He has helped it repeatedly in the past, this time also the divine miracle appeared. In the light of the philosophy of history this event can be put into these words that this was a natural reaction to the unfavourable circumstances which shook the Muslims' mental faculties out of their sleep and revivified them.

It is very necessary to know here as to what kind of results and fruits of education and training of the Dar al-Ulum were produced among the Indian Muslims and other Islamic countries, for the true criterion of the success of anything can be only its consequences and results. In this connection, a long time back, the famous Urdu daily, **Zamindar**, of Lahore, had written the following about the Dar al-Ulum, Deoband :—

> "At this time a large number among the personalities well-versed in religious sciences seen in the length and breadth of India consists of those who have come out assuaged from this river of knowledge (Dar al-Ulum, Deoband). All the great ulema of India have been students of this glorious madrasah and infact no other teaching institute in India can compete with it in the valuableness of academic services. Not only this, but in foreign countries also, except one or two, there is no other seminary which can stand comparison with it and which may have rendered such important services to the bright Islamic nation".[2]

The Dar al-Ulum, Deoband, had been established at a time when the madrasahs for religious education had altogether become extinct in India and that time looked like approaching when vis-a-vis the modern education and its influences in India the light of religious education, Islamic commandments and religious usages might have been lost or at least might have got bedimmed. During those tumultuous times it was the Dar al-Ulum which steadied the tossing and teetering boat of the community and hence as far as the renascence of the social life of the Muslims is concerned, it can be said off hand that a large part of its history is connected with the skirt of the continual educational and missionary struggle of the Dar al-Ulum. In the long life of the Dar al-Ulum a good many storms of accidents arose and a good many revolutions

---

1. **Yad-dasht Banam-e Arakin-e Shura**, dated 26th Zil-hijj, A.H. 1315, included in the files of the Majlis-e Shura.
2. **Zamindar**, daily, Lahore, dated June 24, 1923.

occurred in the politics and conditions of the country, but this institution, remaining unruffled, continued to fulfil with utmost perseverence and steadiness the objectives with which it had come into existence. It is a fact that during these tumults of thought and ideas and in the period of movements steeped in the mischief of the West, had there been no existence of the Arabic schools generally and that of an academic institution like the Dar al-Ulum particularly, then it is ineffable in what gigantic maelstrom of inertia and insensitiveness the Muslims would have been engulfed.

In guidance and inculcation, preaching and commemoration (**tazkir**), education and training and in improving the people there is no corner where the graduates of the Dar al-Ulum may not be busy and may not have played an important role in reforming and training the Muslim community. The splendour of the great functions and gatherings held for the call to and guidance of religion, and preaching and sermonising, at present in India is due to the presence of the honourable ulema of the same, Dar al-Ulum; the seats of teaching in all the big Islamic madrasahs in the country today are being graced by these very gentlemen. As regards educational thought and practice the Dar al-Ulum has always traversed a particular tack. This tack fully reflects the light of its intelligence and perspicacity and its understanding of the times; and not only at that time but even after a pretty long time a large body of our educational experts was unable to understand it. However, the turn of events at last brought the sincerity of action of the Dar al-Ulum into full relief like a sunny day, so much so that even those circles in which the Dar al-Ulum had been opposed vehemently had to acknowledge its necessity and services. Accordingly, once when its opponents had started a movement to get the financial help it was receiving from Hyderabad (Deccan) cut off, Sir Ross Mas'ud who was then the education minister in the Hyderabad State, opposing the said movement, had written: "Although we are striving for the dissemination of the English language, even as our effort for the betterment of our worldly economic life is correct, the existence of Deoband (Dar al-Ulum) for our religious need is also necessary".[1]

Khwaja Khalil Ahmed Shah, the keeper of the famous saintly shrine (**dargah**) of Hazrat Sayyid Salar Mas'ud Ghazi at Bhara'ich (U.P.) writes :—

"The Dar al-Ulum, Deoband, is a matchless centre of Islamic sciences not only in India but also in the whole world and it has had a special

1. **Misl-e Ehtemam** No. 103, of A.H. 1350.

class in the world next to the Jama-e Azhar. This is the madrasah which has caused to flow the rivers of Islamic Arabic sciences in India. Its graduates are engaged in each and every corner of India in education and Islamic services. The services the Dar al-Ulum, Deoband, has rendered to religion and religious sciences are as bright as the sun. Of course, if some one closes his eyes due to inward blindness, opinionated ness and inequity, there is no remedy for it".[1]

The people who have happened to travel through Islamic countries or have read in newspapers and magazines about the conditions prevailing there will have marked one thing, not so much marked in thought and mind as in their lifestyle: that the inhabitants of these Islamic countries have not only been affected by western civilization and culture but have also accepted and adopted their influences to a large extent. The atmosphere of the countries like Syria, Egypt, Iraq and Iran, etc., the lands whereof received directly the honour of being traversed by the holy Companions and acquired grace directly from their holy breaths, remained resplendent with prophetic sciences and the Companions' relics and continued as cradles of Islamic sciences and arts for centuries; but no sooner the feet of strangers touched those lands than the Muslim inhabitants bade good-bye precipitately to Islamic arts and sciences and Islamic culture and civilization, and admitted such change and revolution in their lifestyle as if they had never been accustomed to the Islamic way of life; or as though they belonged to a region of Europe **ab initio**.

Besides this social and cultural revolution the condition of the academic decline you have already heard about in the foregone pages from no less a person than Allama Sayyid Rasheed Reza that had the Indian ulema not lavished their attention on the Science of Hadith, this science would have completely disappeared from the countries of the East, for between the tenth and the beginning of the fourteenth centuries (Hijri) this science had reached the last stage of decay and debility in Egypt, Syria, Iraq and Hejaz. In A.H., 1315 when this respectable scholar migrated to Egypt he found that the khatibs in the Jama-e Azhar and other mosques used to quote such hadiths in their sermons which were untraceable in the tomes of Hadith, and, he has added the condition of the preachers and the teachers was also the same.

When the death-dealing tide of European dominance and paramountcy tried to wash away India, which had generally remained

1. **Fasadi Mulla or Dushmanan-e Islam ke Agent**, by Khwaja Khalil Ahmed Shai; printed by Iklil Press, Bhara'ich, pp. 11-12.

deprived of the auspicious steps of the Holy Companions and had not had any opportunity to be benefitted directly by their holy breaths, the Indian Muslims had to contend with these calamities for nearly one and a half or two centuries, but they have not todate totally relinquished their old Islamic conduct, culture and social life and the orthodox religiosity the foundation of which had been laid eight hundred years ago.

The cause of this difference? What else can it be but this that at the time of the revolution in the said Islamic regions there did not exist any organised religious party, which, feeling the pulse of the nation in that envenomed atmosphere, could have made an all-embracing arrangement as a prophylactic measure for its survival and safeguard. But in India Hazrat Shah Wali Allah, having presaged this change from the straw in the wind, had laid the foundation of preventive measures. He prepared the Muslims' thought and mind in such a way that it safeguarded them from the alien influences; and at last the organised and blessed efforts of this party appearing on the one hand in the form of the Dar al-Ulum proved to be the guarantors of the Muslims' religion and virtue, on the other they became the means of their Islamic relations and religious connections. Forestalling, the Dar al-Ulum and its party built dams and dikes against the atheism-noursihing hurricanes and poisonous storms of irreligion, saved and rescued the Muslims from the current of the flood and brought them to the shore, reminded them of the forgotten lesson and thus, maintaining the prophetic knowledge and the Companions' legacy intact in India, did not let the Indian Muslims straggle from the straight course.

The thirteenth century hijri (nineteenth century A.D.) is a period of political decline and ideational languour. It was during this period that Europe gained domination over and colonized almost all the Islamic countries and more or less everywhere Islamic culture and Islamic sciences were facing the struggle of life and death. Ever-new misleading movements were taking birth in Islam. In short, after the decline of the power of the Mughal kings in India, the Indian Muslims were passing through the most precarious period of their history. They had never needed correct guidance so much before as they did now. The collapse of the Mughal regime and the establishment of the English paramountcy was the greatest accident in the history of the Indian Muslims. Under the violence, oppression and domination of the English, the enforcement of the Islamic laws apart, even the survival itself of Islam and Muslims in India was difficult.[1]

---

1. "The Muslims who became the special target of British hatred after the Revolt naturally suffered most from its consequences. Their leading families in the

At that time the only party to bear the responsibility of protecting Islam was that of the ulema; every inch of land of India is a witness to the fact that the ulema did not fail in discharging their duty even to the extent of a scintilla. Even an ordinary student of history knows that inspite of being deprived of the government backing during the past quarter and one century the ulema of India have so lightsomely discharged the onerous responsibility of protecting and developing the millat (community) that the alien government had to incur defeat at every front of anatagonism to Islam. And praise be to Allah that the Muslims of India continued to progress!

After the revolution of 1857, the Indian Muslims were groaning under mountains of misfortunes and tyrannies inflicted by the English upon them; they were overwhelmed with a peck of troubles and oppressions which created in them such a feeling of fear and panic, helplessness and distress that if urgent and effective steps had not been taken to alleviate it, it is difficult to say what would have been the condition of the Muslims in respect of Islam Madrasahs and hospices had been devastated; the ulema had been sent to gallows, the fiefs (jagirs) of the nobles had been confiscated, and the endowments of madrasahs and hospices had been peculated. The Muslim rank and file had been so severely and excessively punished that a feeling of misery, loneliness and subjugation had overcome them and had blunted their religious and academic faculties. Such a condition of inertia had developed in them that seeing it, it was not easy to predict that this community would ever thrive again. The victorious English men's passion for vengeance, with their characterstic morgue anglaise, did not content itself only with the country and wealth of the Muslims but it also did not leave any stone unturned in destroying and obliterating, as far as possible, their 1300-year old proud achievements, their arts and sciences, civilization and culture and human virtues and merits. Under such adverse circumstances it will not be an exaggeration to assert and claim that if the name of Islam has remained alive in this land of India, it is very much due to this Dar

---

(Foot-note continued)

areas where the Revolt had raged most fiercely were uprooted, many lost their lands and property and their bread-winners became paupers. The young men faced a bleak future as the doors of Government patronage were shut upon them. Darkness enveloped the community and a destiny boding nothing but ill threatened them".

'According to Sir Alfred Lyall, after the Revolt of 1857, 'the English turned fiercely on the Mahomedans as upon their real enemies and most dangerous rivals; so that the failure of the revolt was much more dangerous to them (Muslims) than to the Hindus".

Vide **History of the Freedom Movement in India**, vol. ii, p. 349. by Dr. Tara Chand; Publications Division of the Govt of India. August 15, 1967. **(Translator)**

al-Ulum and the sweating toil of the party of the ulema. Then, stringing all the inhabitants of the Islamic world in one academic thread, it served them also besides the Indian Muslims in a very generous manner. There are very few such Islamic countries from where students may not have come to the Dar al-Ulum to slake their academic thirst. As such, in the past one century, thousands of students, having lighted their own torches from this great candle of knowledge, have fanned out in the darknesses of the world. Students from Sri Lanka, Java, Sumatra, Malaya, Burma, China, Mongolia, Tatar, Qazan, Bukhara, Samarqand, Afghanistan, Egypt, Syria. Yemen, Iraq, so much so that even from the illuminated Madina and the glorious Mecca, came here for studies. Is it not short of a miracle that the country that may never have benefitted directly from the prophetic sciences should become a centre for the whole world in religious education, so much so that the same sun of knowledge may be shedding its light in the two holy sanctuaries of Islam (Mecca and Madina)? And this felicity has not fallen to the lot of any other seminary that its graduates may have graced the masnads of teaching in the illuminated Madina, particularly in the Prophet's Mosque. Maulana Khalil Ahmed Anbathvi, the author of **Bazl al-Majhud**, Maulana Sayyid Ahmed and Maulana Hussain Ahmed Madani have lectured on Hadith for years in Madina and in the Prophet's Mosque, and have caused to flow the rivers of arts and sciences, the Book and the Sunnah, from which numerous students of Egypt and Syria, besides those of Hejaz, benefitted and quenched their thirst of knowledge. Maulana Madani's elder brother, Maulana Sayyid Ahmed, an alumnus of the Dar al-Ulum, started a madrasah named Madrasat al-Ulum al-Shariyyah in the illuminated Madina from which the Madinans are deriving benefit, Maulana Madani used to say that "when during my stay in the illuminated Madina I used to describe the exegetical information of Hazrat Shah Abd al-Aziz and other Indian ulema before the ulema of Hejaz, the latter used to wonder as to from where the Indian ulema had acquired those secrets and mysteries of the Quranic knowledge". Maulana Rahmat Allah Keranvi established Madrasa-e Saulatiyyah in the venerable Mecca on the pattern of the Dar al-Ulum. Another madrasah was founded by Maulana Ishaq Amritsari, an old boy of the Dar al-Ulum.

The peculiarity of the Dar al-Ulum is that it is irrigated by the pellucid spring of Islam and has had its own special individuality. Its versatile services which, crossing the Indian borders, have reached the Islamic countries, are infact the sweet fruit of the Indian Muslims' performance of their duty and pecuniary sacrifices, and by way of "discourse of Lord's bounty", they can pride themselves in all the Islamic countries on the fact that this largest seminary of the Muslims of Asia is maintained on the

basis of their generosity and love of learning, and its sphere of benefaction is not limited to them only but has encompassed within its religious education and training the non-Indian Muslims also; and for one hundred and thirteen years the assemblies discoursing on Allah's and the Apostle's words have been thronged due to the Dar al-Ulum only. This is the very fountain-head of divine graces which, by its spiritual water of life, has made the fields of faith green in every nook and corner of India and outside India and the alumni of this very seminary are discharging the duty of serving the upright religion (**din-e hanif**) in India and most of the Islamic countries. No just Muslim can deny the fact that the sentiments of awakening of the Indian Muslims are mostly the result of the admirable efforts of the Dar al-Ulum only.

Time showed many vicissitudes and fluctuations but at no time did the Dar al-Ulum change its ideal; it has maintained its old tenor for a period of more than one hundred years. It had to sail through perilously swirling waters and brave severe storms and it had to bear many buffetings from angry waves, but it did not alter its course. Instead of being affected and swayed by the accidents and vicissitudes of time, it has always tried to change the atmosphere of the world by casting its own influence. This is the reason that as much religiosity as is found in the Muslims of India despite their long subjugation is not seen in other Islamic countries. A contributor to **Mujalla-e Ulum al-Din**, Aligarh, has stated as follows :—

"The domination of the English people had created the danger that, God forbid, religion and religious sciences might depart from the country. The establishment of the Dar al-Ulum under such circumstances obviated this danger and it emerged on the map of India as a live exposition of the Quranic verse : 'Lo ! We, even We, reveal the Reminder, and lo! We verily are its Guardian' (XV : 9)

"The Muslims of India and Pakistan (the subcontinent), as regards their religious life, are under the obligation of the graduates of Deoband. Innovations and wrong customs and conventions came to an end in every nook and corner of the country through their missionary and reforming efforts. The correction of convictions (**'aqa'id**), preaching of religion, and polemical debates with the benighted sects, etc., are the conspicuous achievements of these gentlemen.

"Its graduates accomplished great works in the academic field in which, besides the compilation and writing of useful books, are included the discovery of old academic treasures, useful and meaningful commen-

taries and scholia, and the translations of innumerable books. Their services in the academic field deserve to be appreciated and complimented.

"Many graduates of the Dar al-Ulum entered the political field, gave sacrifices and suffered hardships for the sake of the dear native land. The Dar al-Ulum, Deoband, has also been a centre of political guidance for the Muslims of India. Its graduates not only joined different movements and worked with them but they also became the cause of the setting of several new movements on foot. Thus they have been regularly giving the correct political guidance to the Muslims.

"Indubitably the establishment of the Dar al-Ulum, Deoband, was an important need of the time and its graduates fulfilled this important need. In such circumstances prevailing in the country when the very concept of education, particularly the religious education, was absent and when there were only schools established by the English which either used to christianize their students or at least made them weary of their religion, Deoband rose to the occasion, gave correct religious guidance to the people and created a religious atmosphere in the whole country. The services of the Dar al-Ulum in this connection deserve to be written in letters of gold".[1]

A former ambassador of Afghanistan, Sardar Najib Allah Khan, has expressed his impressions of the Dar al-Ulum in the following words :-

"In the eyes of the common people of Afghanistan the Dar al-Ulum, Deoband, is a public educational institution but I can say on the basis of my own observation that it is not merely a public teaching institution but is also a centre of Islamic culture. At a time when the Islamic state was no more in India, the Dar al-Ulum protected religion and Islam, and I hope that in future too it will remain similarly engaged in serving the arts and sciences. The public, ulema and lovers of knowledge in Afghanistan are not only its admirers but they are also the helpers and well-wishers of its ulema. In fact this assembly (mehfil) of Islamic culture is the most prominent assembly and is **sui generis**. The foundation of Islamic culture rests on truth, love and recognition of reality and this assembly comprises all these elements.

"The history of the Dar al-Ulum is a witness to this thing that it has always produced upright and truthful sons on whom the Dar al-Ulum can rightly pride itself".[2]

1. **Mujalla-e Ulum al-Din**, Faculty of Theology, M.U.A., dated 1971-72, pp. 185-186.
2. **Halat-e Sanwiya**, 1369/1950, Kawaif-e Dar al-Ulum, Deoband, p. 7.

Once a newspaper of Calcutta, 'Asr-eJadid', dated October 13, 1936, reviewing the services of the Dar al-Ulum, had written :—

"The religious and educational services the Dar al-Ulum, Deoband, has been rendering to Islam and the manner in which it has protected the spiritual building of Islamic India from the flood of western culture and civilisation can be evidenced by every corner of this long and broad subcontinent that is India. At a time when the glitter of modern sciences had dazzled the superficial observers, when the lure of worldly honour and ranks was drawing the best hearts towards them, when people had become indifferent to religion and negligent towards religious education, when the sacred voices of "Said Allah" and 'Said the Apostle', overcome by the victorious racket and deafening flourish of trumpets of the western education and civilisation, had been suprressed in the drum-porch of modern education, at such a delicate time it was Deoband and Deoband alone which stood its ground bearing the standard of the Quran and the Hadith. The typhoons of apathy and the tornadoes of lukewarmness of the country repeatedly tried to knock it down but it stood like a mountain. The derisive laughter of the triumphant culture could not deflect it from its Asianism and conservatism. The flood of modern education did wish to wash it away with its current but it was discomfited; and it, despite its forlorn condition, continued on the one hand to contend with its internal and external enemies and, on the other, kept transmitting the light of its spiritualism to every nook and corner of the country, so much so that after its continuous struggle it is today a glorious centre of Islamic education not only in India but also in Asia and the state of its spiritual lure is such that those doting on the Quran and the Hadith have gathered around it moth-like not only from Peshawar and Rangoon but also from Qafqaz, Mosul, Bukhara and every part of the Islamic world.

"It is said that the ulema are recluses, unaware of the roughs and smooths of the world. But this is not correct. They are not against the modern sciences but they are certainly inimical to tha westernism which makes hearts and minds disclaim their own nationality, their own religion and their own social life. They are not inert and narrow-minded, but this is also certain that they do not look with approval upon such education and lifestyle which may make the sons of the community and the country strangers to themselves; which may annihilate their communal sentiment and make them indifferent to religion and devoid of oriental morals; which may habituate them to fashion, externalism and indolence and may put out of sight the greatest and most important purpose

of life, i.e., worship to God and service to His creatures".

The newspaper, **Al-Jami'at**, Delhi, dated April 22, 1952, had written in its editorial as follows :—

"To deny this fact will be tantamount to denying the greatest truth of the world that the example of the glorious services which the Islamic and religious schools of India, particularly the Dar al-Ulum, Deoband, have rendered to Islam and the Muslims and the way they have moulded the mind in the Islamic mould, cannot be found in any educational system of the world. Such inexpensive education which has been given in Arabic schools till now is **sui generis** in the world. The teachers get so much pay as today perhaps office peons must be getting. They teach sitting on sack-cloth so that such students may be prepared who may become responsible for the religious life of the Muslims. The condition of the students' steadiness is such that they content themselves with whatever they get. Even if they receive any help from the madrasah, it is only so much that oil and soap may be bought and they may launder their clothes themselves. These students devote themselves merely for Allah's pleasure and don't care a fig even if they have to starve sometimes and may not have whole clothes on their bodies !

"If the statistics of this inexpensive education these schools have given are published, perhaps the world will not believe it. These schools are the headspring of Islamic life through which the warm blood of religion and beliefs is transfused into the religious body of the Muslims. And all are aware of the fact that the Dar al-Ulum, Deoband, is the greatest religious centre not only of India but also of Asia in which students from all over the world receive education and the sheets of whose educational benefaction have spread all over Asia".

The daily **Da'wat**, Delhi, dated July 24, 1969, writes about the peculiarities of the Dar al-Ulum as follows :—

"The Dar al-Ulum, Deoband, is a century-old trust with us. In Asian countries it is the only institution which takes upon itself full responsibility for supporting and educating nearly fifteen hundred students every year in such condition that it never took aid of a single paisa from the government. Studen.s right from Asia Minor to Hejaz, Syria and Iraq used to come to the Dar al-Ulum, Deoband, for prosecuting their studies and after graduating from it when they reached their own countries they used to cut a good impression of their academic erudition. In India and

Pakistan teachership in the madrasahs and the important service of leading the congregational prayers in the mosques and sermonising are even today mostly in the hands of the graduates of the same Dar al-Ulum".

From the opinion of a western thinker you will know that the fame and greatness of the Dar al-Ulum, having passed through the continents of Asia and Africa has even reached Canada. Prof. W. Cantwell Smith, Director of the Department of Islamic Studies, McGill University, Montreal, Canada, writes in his book, **Modern Islam in India** :—

"Next to the Azhar of Cairo, the Dar al-Ulum at Deoband is the most important and respected theological academy of the Muslim World. Its influence and prestige throughout India are naturally large and they are all the greater for the school's long tradition and concern for the material condition of the Indian Muslims. The tradition is derived ultimately from the movement of Shah Waliullah Dihlavi and the Indian Wahabis and has expressed itself in the participation of Deoband 'Ulama' in various revolutionary movements such as the Ghadar of 1857 and their more recent support of Congress nationalism. Unlike Bareilly, Deoband is thoroughly dissatisfied with things as they are, and it is vigorous and determined in its efforts to improve them. Its aim is to resuscitate classical Islam, rid the Muslims of the theological corruptions, the ritual degradations and the material exploitation to which they have fallen prey since the British occupation.

"Theologically the school stands for a rigid orthodoxy of the classical Aristatelean type. The door of "ijtihad" is closed tight. Deoband maintains rigorously the premises of Islam. Within the limits of those pressures it is relentlessly rationalist. It attempts to do away with aberrations, compromises and intellectual laziness. The theological atmosphere is that of an unmitigated scholasticism; the professors use exclusively the old categories of thought.

"On the practical side, Deoband 'Ulama' are puritanically strict. . . . They work assiduously to overcome and destroy backslidings, superstitions, saint-worship and all the paraphernalia of ignorance, poverty and fear in a depressed and decadent agrarian society.

"Their ideal is traditional Islam in its purest form — with a strict enforcement of Shari'ah. Their conception of historical Islam is precise unlike the liberals, whose roseate picture of an ideal age in the past is coloured more strongly by contemporary liberal aspirations than by any disciplined acquaintance with Islamic studies".

From **Modern Islam in India**, pp. 320-321.

by Prof. Wilfred Cantwell Smith.

Pub. : Minerva Bookshop,

Anarkali, Lahore. 1943.

The educational and religious services of the Dar al-Ulum are so clear that an observer can see them at first sight. In 1377/1957, the President of the Republic of India, the late Dr. Rajendra Prasad, while speaking in the Dar al-Ulum, has said :—

"The august men of the Dar al-Ulum have been learning and imparting knowledge for the sake of knowledge. Such men have been there in the past also but very few who acquired knowledge and taught it merely for the sake of serving knowledge. They used to be more honoured than the kings. Today the elders of the Dar al-Ulum are treading the same path.

"The elders of the Dar al-Ulum have rendered service not only to the inhabitants of this country but they have also achieved such fame from their services that students of foreign lands also flock to this institute, and after having acquired education here, they go back to their countries and disseminate[1] whatever they have learnt here. This thing is worthy of being proud of for all the people of this country".[2]

1. The Government of India should be grateful to the religious schools, particularly the Dar al-Ulum, Deoband, that these madrasahs, without taking any financial aid from the government, are busy day and night with simplicity in removing illiteracy from the country and in moral edification through religious education at an ordinary expense. Not only this that the results of their great services are limited to India alone; they are rather, according to the President of India, the loftiest means of India's fame and glory in other countries.

(S. M. Rizvi)

2. **Sadar-e Jamhouriya-e Hind Deoband Men**, pp. 27, 31.

THE ESTABLISHMENT OF SEMINARIES ON THE PATTERN OF THE DAR AL-ULUM

In the late thirteenth century hijri, at about the time of the establishment of the Dar al-Ulum, the old system of madrasahs in India had almost come to an end. Even if some autumn-struck madrasahs were extant here and there, their position was only parochial; none of them had had a central position. Before this the Islamic government had disburdened the public of bearing on their own heads the responsibility of educating their children. But the greatest problem that confronted the people now was as to how best they could make arrangements for the education of the future generations. Besides this, in those days in the institutions which were considered religious much more importance was being given to the rational sciences. The text-books of these sciences, **Sadra, Shams-e Bazigha, Sharh-e Matal'e** and their commentaries and scholia were considered the criterion of learning; Hadith and Tafsir were very little in vogue, almost in a state of neglect. In contrast to this the Dar al-Ulum had come into existence according to the Wali Allahian system of thought and hence, instead of the rational sciences, more importance had been given here to the traditional sciences — Hadith, Tafsir and Fiqh. Later on this system was more or less approved in all the seminaries that were started in the sub-continent.

Accordingly, six months after the establishment of the Dar al-Ulum, when, in A.H. 1283, the Madrasah Mazahir-e Ulum was established at Saharanpur, it also adopted the same curriculum which was current in the Dar al-Ulum. Then, gradually, seminaries came up on the pattern of the Dar al-Ulum at different places. The late Hafiz Abd al-Razzaq[1] founded a seminary at Thana Bhavan and in educational and administrative matters it was made a branch of the Dar al-Ulum. It is stated in the report for A. H. 1285 :—

---

1. A resident of Thana Bhavan, he was deeply interested in the religious and profane education of the Muslims. So he had built a mosque with a fountain of water in it and had started a seminary in that mosque. To meet the expenses of the madrasah he had built shops around the mosque. This madrasah continued for a long time. Maulana Fateh Muhammad who was amongst the earliest graduates of the Dar al-Ulum was the teacher in this madrasah.
The late Hafiz had opened one private college also for the study of engineering in which he himself used to teach this subject to the students. The present writer has seen several sub-overseers who had been educated in this college. It is regrettable that Hafiz Sahib's date of death could not be known. **(S. M. Rizvi)**

"We express utmost joy over this matter that many high-spirited gentlemen, trying to give extension to Arabic madrasahs, started madrasahs at different places like Delhi, Meerut, Khurja, Buland Shahar, Saharanpur, etc., and plans are afoot for this work at other places like Aligarh, etc".[1]

Then it is stated in the report for A. H. 1297 :—

"We express this thing with extreme happiness and thank the Real Benefactor that in this year new Islamic madrasahs were started at places like Meerut, Gulaothi, Danpur, etc., and they were more or less affiliated to this madrasah".[2]

Then, at the end, details have been given about the conditions and establishment of the above-mentioned madrasahs.

Hazrat Nanautavi had said in one speech :—

"Most of these madrasahs have been established in imitation of this madrasah. So a madrasah may excel over it, but in the sight of the wise it will only be a reflection of Deoband".[3]

The particulars of the madrasahs which were started then on the pattern of the Dar al-Ulum, Deoband, are given in detail in the reports of the Dar al-Ulum. Some of those madrasahs were as under :—

MADRASA-E THANA BHAVAN

With the effort and endeavour of the local Muslims an Arabic Madrasah has been running at Thana Bhavan, Dist, Muzaffarnagar, for a long time and about it the rector thereof, Hafiz Abd al-Razzaq, and teacher Maulana Fateh Muhammad were of the opinion that it should be made a branch of the Arabic Madrasah of Deoband, and the arrangement of its curriculum and supervision of its income and expenditure should also be under the managers of the Madrasah of Deoband. Hence, according to the opinion of the management of this madrasah it appeared praise-worthy to affiliate that madrasah to this madrasah. Accordingly, in Muharram al-Haram, A.H. 1291 its administration was entrusted to the rector of the Arabic Madrasah of Deoband".[4]

1. **Rudad**, A.H. 1285, p. 70, Printed : Zia'i, Meerut.
2. **Rudad**, A.H. 1297, Printed : Mujtabai, Delhi, p. 61.
3. **Rudad**, A.H. 1290, p. 12.
4. **Rudad**, A.H 1290, p 81, printed by Farouqi Press, Delhi.

It is stated in the report for A. H. 1294 :—

"Thousands of thanks to Allah Most High that within a short time the object of this madrasah (Dar al-Ulum, Deoband) began to be achieved and it attained such height and perfection that many madrasahs of this kind were started in big cities and towns, are being started and—if it please Allah ! — will be started in future also. Congratulations to the co-operators of this madrasah ! And the high-spirited and generous men of the following places, starting Arabic madrasahs at their respective places which we shall, Allah willing, mention in detail in future, affiliated them to this madrasah of their own volition. This is the proof of their good sense and high-mindedness. Thana Bhavan, Muzaffarnagar, Gulaothi, Kerana, Anbatha".[1]

It is mentioned in the report for A. H. 1297 :—

"We express this thing with extreme happiness and thank the Real Benefactor that in this year new Islamic madrasahs were started at places like Meerut, Gulaothi, Danpur, etc., and they were more or less affiliated to this madrasah (Dar al-Ulum, Deoband); and we congratulate the inhabitants of those places and pray in the Court of Allah (be He honoured and glorified !) that these madrasahs continue and progress day by day and the Muslims of big towns and townlets may have the grace to follow this good work. O Holy Lord ! Show us that day when no habitation may remain devoid of this lasting wealth and there may be talk of knowledge in every lane and bye-lane and ignorance may vanish from the world. Amen ! Now we, for the sake of the audience's recreation, give briefly the particulars of each separately".[2]

MADRASA-E ISLAMI, MEERUT

Meerut is a famous city. The being of a madrasah at such a fine place is very revitalising for the Muslims. Praise be to Allah that during the current year through the effort of Maulavi Muhammad Hashim, a nobleman of Meerut, this madrasah was started with the contributions of the poor Muslims.[3] Although contributions commensurate with the

---

1. **Rudad**, A.H. 1294, p. 13. 2. **Rudad**, A.H. 1297, pp. 61-63

3. This madrasah had been established by Hazrat Nanautavi during the last phase of his stay at Meerut. It was a branch of the Dar al-Ulum, Deoband. Its earliest teachers' were the graduates of the Dar al-Ulum. Men like Maulana Nazir Hasan Deobandi, who later on became **Shams al-Ulama** (a title conferred by the then English government on outstanding scholars of Arabic, Persian & Urdu ——— **Translator**), Maulana Mufti Aziz al-Rahman Deobandi and Maulana

capacity of this city have not been collected so far, it is strongly hoped that, Allah willing, sufficient contributions will be collected and this madrasah will progress well. The rector of this madrasah at present is Maulavi Muhammad Hashim.[1] Maulavi Nazir Hasan, educated at Madrasa-e Arabi, Deoband, is the first teacher of Arabic, and one teacher for Persian, one for teaching the holy Quran, and one man for collecting contributions are in the employ. The strength of the students is good and the method of teaching is also good. The Muslims of Meerut should divert their generosity towards it and should help it with cash and kind. If all the Muslims pay one paisa each, much can be accomplished. The Muslims should try to save their offspring from the atlamity of ignorance and consider this madrasah to be conducive to edification and reformation of their condition and the end of life, and should give help for its progress wholeheartedly. "And Allah is the Giver of grace."

(Foot-note continued)

Habib al-Rahman Usmani (who respectively became chief mufti and vice-chancellor of the Dar al-Ulum later on) continued to grace the teaching posts of this madrasah. Maulana Muhammad Ishaq Kathori (d. A.H. 1373), Qari Muhammad Ishaq Meeruthi, khalifa of Mufti Aziz al-Rahman Deobandi (d. A.H. 1364), Maulana Qazi Bashir al-Din, Qazi of Meerut city, author of **Tazkira-e Azizia**, etc. (d. A.D. 1945) and father of Qazi Zayn al-Abidin Sajjad Meeruthi, and Maulana Siraj Ahmed Meeruthi, teacher of Madrasah-e Dar al-Ulum, Deoband, were among the earliest students of this madrasah. Maulavi Muhammad Hashim, proprietor of Matba-e Hashimi, Meerut, was its rector.

In 1338/1919, when this madrasah went into the possession of non-Deobandi elements, both Maulana Qazi Bashir al-Din and Maulavi Muhammad Siraj (eldest son of Maulavi Muhammad Hashim, the former rector of the madrasah) resigned from its membership, and established a new madrasah named Madrasa-e Dar al-Ulum in the Jam'a Masjid of Meerut. Under the advice of Maulana Khalil Ahmed Anbathvi, Maulana Mubarak Husain Sanbhali was appointed as the headmaster of this madrasah. He was a pupil of Hazrat Shaikh al-Hind and a renowned preacher **(wa'iz)** and polemizer **(munazir)**. Haji Tahawwur Ali, father of Maulana Badr-e Alam Mahajir-e Madani, was appointed as rector. Maulana Qazi Zayn al-Abidin Sajjad was the first student of this madrasah.

1. The late Maulavi Muhammad Hashim was a resident of Meerut. One printing press of his, named Matba-e Hashimi, was an established concern at Meerut. In A.H. 1285, when Munshi Mumtaz Ali went for hajj, Hazrat Nanautavi had established a connection with the said Matba-e Hashimi. Some of the reports of the Dar al-Ulum printed at this press are extant; besides, many books like **Bukhari Sharif, Kimya-e Sa'adat, Jalalayn Sharif, Bayan al-Quran**, etc., were printed at this press. Maulana Ahmed Ali Muhaddith Saharanpuri too had had connection with it. As such, the contribution mentioned against his name in the report for A.H. 1284 has the address of Matba-e Hashimi, Meerut. Maulavi Muhammad Hashim died in A.H. 1304. Several large donations of his are mentioned in the reports of the Dar al-Ulum. He was Qazi Zayn al-Abidin Sajjad's grandfather, Qazi Abd al-Bari's brother-in-law (wife's brother) and Mufti Shaukat Ali Fehmi's (editor of **Din-Duniya**, Delhi) maternal grandfather. **(Sayyid Mahboob Rizvi)**

MADRASA-E ISLAMI, GULAOTHI

This madrasah was started in village Gulaothi, Dist. Buland Shahar, by a nobleman, Munshi Sayyid Mehrban Ali[1] in pursuance of Hazrat Nanautavi's instruction. Through his high-mindedness he planned well for its stability and continuance. May Allah make it prosperous! At present there are two teachers in this madrasah and by a strange co-incidence the name of both of them is Maulavi Abd Allah and both are the alumni of the Madrasa-e Arabi, Deoband, and — as Allah willed it!— both are graduates.

O Allah! Bestow stability on this madrasah and grace upon the Muslims to take advantage of it and make its founder prosperous with good and blessings. Amen, again amen!

---

1. Munshi Sayyid Mehrban Ali (1232/1816 — 1307/1889) was a generous and benevolent nobleman of Gulaothi. He had been appointed on a high post in the former Bharatpur state. Thereafter he started trading in horses and opened an indigo factory which was in those days an important industry and a great source of income. Through these he earned a lot of profits.

   The late Munshi Sahib, in the year of the establishment of the Dar al-Ulum (1283/1886), built a magnificent Jam'a Masjid at Gulaothi at his own expense. — He got the foundation-stone of this mosque laid by Hazrat Nanautavi. In 1287/1870, the Madrasah Manba al-Ulum had been initially started in Munshi Sahib's palace but later on when the building of the Jam'a Masjid and the madrasah was completed, it was shifted to it. Maulana Abd Allah Ansari was its earliest teacher. From the horizon of the Manba al-Ulum many bright stars of knowledge and learning rose up Men like Maulana Hafiz Muhammad Ahmed, vice-chancellor of the Dar al-Ulum, Deoband; an important member of Hazrat Shaikh al-Hind's movement. Maulana Mansoor Ansari; Hazrat Maulana Shah Abd al-Qadir Raipuri; Maulana Fakhr al-Din Ahmed; Shaikh al-Hadith in the Dar al-Ulum, Deoband; Maulana Khayr Muhammad Jullandhari; and last but not the least, Maulana Bashir Ahmed. pro-vice-chancellor of the Dar al-Ulum, Deoband, (may Allah have mercy upon all of them!), started their primary education from the same madrasah. Its educational benefaction is still current. The present writer too has passed some time of his studentship in this madrasah.

   Munshi Mehrban Ali was very much interested in works of public weal. Besides the Jam'a Masjid and Madrasah at Gulaothi, he built two other mosques, constructed several travellers' rest-houses, 52 public wells, a hospital which he maintained at his own expense, and a 19-span bridge, two miles from Gulaothi, over river Kali. He was a sincere sympathiser and well-wisher the Dar al-Ulum. Deoband. always helping it monetarily. He left four da His magnificent palaces are still a witness to his old glory. daugh

MADRASA-E ISLAMI, DANPUR[1]

In the small town of Danpur, Dist. Buland Shahar, Nawab Muhammad Mashooq Ali Khan,[2] a nobleman of the said town, through his lofty-mindedness, started an Islamic madrasah and provided reasonable arrangements for the comfort of outside students. In this period there is no work better than this and there is no better way of well-wishing and public weal. "Good deeds which endure" **(baqiyat al-saulehat)** is the name of this work only. May the Holy Nourisher bestow stability and steadiness upon this madrasah and grace upon the Muslims and keep its founder under His own protection and shelter from all misfortunes! At present the teacher of this madrasah is Maulavi Ahmed al-Din, an alumnus of the Madrasa-e Arabi, Deoband.

MADRASA-E ISLAMI, MORADABAD

Moradabad is a well-known city. The poor Muslims of that place, at the suggestion of Hazrat Nanautavi, have started an Islamic madrasah for the last two, three years. Although it was a very small affair in the beginning, today — as Allah willed it! — this madrasah is in a flourishing state and there is hope that it will go on progressing day by day. All the functionaries of this madrasah are really very intelligent, trustworthy

1. Danpur is situated at a distance of 23 miles from Aligarh, on the road that goes from Aligarh to Anupshahar (Dist. Bulandshahar).
2. His real name was Kunwar Mas'ud Ali Khan. His maternal grandfather, Kunwar Wazir Ali Khan had distributed his property among different relatives but had given a large portion of it to Kunwar Mas'ud Ali Khan because of the latter's worldly-wisdom and religious interest. The fortunate heir started a religious madrasah at Danpur as a memorial to his maternal grandfather, naming it Wazir al-Ulum after him, and endowed several villages for its expenses. There had been arrangement for Daura-e Hadith in this madrasah for quite a long time. The students' expenses for boarding and lodging are borne by the madrasah. There has been special arrangement in this madrasah for the memorising of the Quran and orthoepy. As such, even today there are nearly one thousand such hafizes in and around Danpur who have committed the Quran to memory in this madrasah. Nowadays Kunwar Ammar Ahmed Khan is the heir of Kunwar Mas'ud Ali Khan and is the dearly beloved scion of this family.

   It is a respectable and noble family of neophyte Lalkhani Rajputs, whose states were situated in the districts of Bulandshahar and Aligarh. The noblemen of this family have always participated in religious and communal works. Nawab Mahmud Ali Khan Chhatri, a spiritual disciple of Hazrat Haji Imdad Allah, Nawab Yusuf Ali Khan, Nawab Abd al-Samad Khan and Nawab Hafiz Ahmed Sa'eed Khan of Chhatari, chancellor, Muslim University, Aligarh, belong to the same house.

   Kunwar Mas'ud Ali Khan died in August, 1899.

   (Derived from Kunwar Ammar Ahmed Khan's letters, dated October 10 and Nov. 6, 1974, addressed to the present writer).

and honest. May Allah Most High bestow prosperity on their endeavour and maintain this great work and give more progress! Amen! And the cause of more progress and splendour of this establishment is its first teacher, Maulavi Mir Ahmed Hasan who is a well-guided disciple of Maulana Maulavi Muhammad Qasim. All the Muslims of that place are extremely pleased with his laudable morals. May Allah give them prosperity! The rector of this madrasah is Mirza Muhammad Nabi Beg. Moreover, due to certain reasons we consider this madrasah to be our own and invoke good blessings in its favour. May Allah develop it more and more![1]

It may be remembered on this occasion that the establishing of madrasahs nowadays has not been that difficult. But just imagine the circumstances of a hundred years or of a century and a quarter ago when there was no vogue of such madrasahs and the people were not aware of this method of establishing madrasahs nor of their necessity. To establish religious schools under such circumstances, without any aid and cooperation from the government, and relying merely on the common Muslims' donations, was indeed a tremendous work. From those days to date, praise be to Allah, countless seminaries have been started in the length and breadth of India and day by day their number is on the increase. Most of these madrasahs have had regular affiliation with the Dar al-Ulum and the Dar al-Ulum makes arrangements for examiners to conduct the examinations of such madrasahs.

This affiliation of the seminaries of the country to the Dar al-Ulum, Deoband, is a very useful and effective means of the organisation of the Deoband party, academic management, ideal unity and mutual concord. This thing has rendered much help to the Dar al-Ulum in giving it the status of a university rather than remain a parochial educational institute and in its developing into a country-wide movement.

The academic benefaction of the Dar al-Ulum, Deoband, did not remain

1. **Rudad,** A.H. 1297, old print, pp. 61-63.
This madrasah of Moradabad is known as Jamia-e Qasimiyah, housed in the Shahi Masjid of Moradabad. Among the religious schools started during the incipience of the Dar al-Ulum, Deoband, save the Mazahir-e Ulum, Saharanpur, Jamia-e Qasimiyah alone has flourished most and has attained much fame among the seminaries for the excellence of its religious instruction. In taking the Jamia-e Qasimiyah, Moradabad, to the pinnacle of progress the administrative efforts of its rector, Maulana Abd al-Haq Madani, and the great educational service in the teaching of Hadith of its headmaster, Maulana Sayyid Fakhr al-Din Ahmed, have played a great part. The late Maulana Sayyid Muhammad former Shaikh al-Hadith of Madrasa-e Aminiya, Delhi, was also attached to it for a long time.

(S. M. Rizvi).

confined to merely turning out **alims** (religious scholars), but by its versatile effects such an atmosphere was also created whereby religious schools continued to come up everywhere. It appears from this that at that time as though the establishing of religious schools was present among the Muslims as a ruling passion, but since the old means of starting madrasahs had altogether disappeared, their high spirits had been depressed. But when the Dar al-Ulum took the initiative, a new thoroughfare was opened for the Muslims. At the same time the organisers of some madrasahs, giving a central position to the Dar al-Ulum, thought it fit under the influence of the Dar al-Ulum to annex their respective madrasahs to one system.

The Madrasa-e Haqqaniah Nai'emiyah in Multan is a centuries old madrasah. Its present rector, Maulana Shafiq Ahmed writes: The madrasah has neither permanent nor temporary income and hence it is becoming increasingly difficult to maintain the madrasah. A friend of mine advised me that if I cultivated acquaintance with such and such an officer, my financial worries would be over and a fair arrangement would be made for the future". Maulana Shafiq Ahmed adds further: "For this purpose I performed **istikhara** (a devotional technique for seeking divine favour — **Translator**). At first for several nights I continued to see the ulema of the time in dream from which I drew the conclusion that instead of cultivating the contemporary officials to gain their pleasure the will of Allah Most High was that I should act according to the method of the ulema and instead of aid from the government should maintain the madrasah with contributions[1]".

The affiliation of the religious schools of various places resulted in a particular administrative and educational link-up, producing uniformity in the set-up and educational method, and consequentially a very useful concordance of seminaries, mutual amicability, academic organisation and solidarity of the schools and the teachers.

Besides this, another advantage of the establishment of seminaries at different places was that the students of distant places who could not afford to reach the Dar al-Ulum, Deoband, began to quench their thirst for knowledge and religion in the easily accessible seminaries in the vicinity. And since in these schools, by and large, the graduate ulema of the Dar al-Ulum itself were rendering teaching services, those distant students too, on the whole, got a change to benefit from the external and spiritual blessings of the Dar al-Ulum. About the same time this movement of the Dar al-Ulum, passing from northern India, had reached a place named

1. Letter from Mau. Shafiq Ahmed, dated 19th Rabi al-Thani, A.H. 1396, to Maulana Qari Muhammad Tayyib, vice-chancellor, D.D.

Wanambari in Tamilnadu, South India. It is stated in **Aaina-e-Wanambari:** "There, under the influence of the Deoband Movement a seminary with the Nizami system of curriculum, namely, Ma'dan al-Ulum was established. The ulema who graduated from this seminary are busy in academic and religious services in and outside Madras[1]".

Due to this flourishing of the seminaries the influence of the Dar al-Ulum, Deoband, reached more or less all the corners of the subcontinent. The seminaries of India, Pakistan and Bangla Desh are rendering religious services at their respective places with the co-operation of the local Muslims. Thanks to Allah this system of establishing Arabic madrasahs is progressing day by day. O Allah ! Increase it more and more !

This is a fact that most of the religious schools seen in the subcontinent are those which have been established on the pattern of the Dar al-Ulum, Deoband, or under the influences generated by it. So the academic responsibilities of the religious madrasahs are being carried out through the graduates of the Dar al-Ulum, Deoband. Thus the existence of the Dar al-Ulum, Deoband, has had an epoch-making position in the modern history of Islam and it is from here only that the net-work of religious educational institutions has spread in the subcontinent.

Many young men, graduating from the seminaries, particularly from the Dar al-Ulum, Deoband, come out with the longing of founding religious schools and they have actually brought many madrasahs into existence. As such, since the establishment of the Dar al-Ulum so many madrasahs have been started in the subcontinent so far that it is not easy to count them all. A society of Calcutta named Nida-e Islam keeps publishing the list of religious schools. The list published in 1393/1973 carries names of 608 such schools out of which 228 are in U.P. only.[2] Despite this effort which the Anjuman Nida-e Islam expends over searching out the religious madrasahs, the names of less than half of these madrasahs are found in this list. The names of many such madrasahs which are known to the present writer are also not there in the said list.

Among the 915 religious madrasahs in Pakistan madrasahs belonging to the Deoband maslak (tack) number 458,[3] while the remaining 457 madrasahs belong to the Ahl-e Hadith, Shias and Bareillvi cults. These figures have been taken from a survey of 1391/1971. In the later five years certainly there must have been some addition to this figure.

A net-work of religious madrasahs has spread in Bangla Desh also but it is a pity that statistics could not be had from there.

---

1. **Aaina-e Wanambari,** p. 44; 1970.
2. List of Anjuman Nida-e Islam, pub. 1393/1973.
3. For details vide Dar al-Ulum Deoband No. of **Al-Rasheed** Monthly of Lahore.

EFFORTS FOR THE PRESERVATION OF RELIGION

The Christian countries of Europe have been rivals of the Muslims from the very beginning. They never considered the idolatrous nations to be their enemies capable of posing danger to Christiendom in the field of international politics.[1] But the Muslims did have an international position. They had established their slates not only in Asia but had also ruled over Spain in Europe for 800 years and then for 600 had held sway over Constantinople, which was the capital of eastern Byzantium and other territories under its suzerainly. The real rivals, therefore, of the Christians were only Muslims, who had fought great wars with them in the course of 1400 years, particularly since the Muslims control of Jerusalem and practically since A.D. 1095 when the two great faiths, Islam and Christianity, had, after centuries of argument, decided to resort to— as a world-renowned historian of civilisation says — "to man's ultimate arbitrament — the supreme court of war"; when all Christendom was aflame with holy fervour as never before as it feverishly prepared for the holy war. On the holy land of Palestine alone, which was then the bone

1. On the contrary, they were the lowest in the English estimation. The late Dr. Tara Chand has given a number of such estimates in his scholarly **History of the Freedom Movement in India**, vol. ii. Some outstanding samples from politicians and priests are as under : From Cornwallis to Canning, there was hardly any Governor-General whose opinion about Indians was favourable". Macaulay, says Tara Chand, had the frankness to confess that he looked upon Indians as a race debased by three thousand years of despotism and priestcraft and sunk in slavery and superstition". One Mr. Carey wrote : "I suppose that no people can have more completely surrendered their reason than the Hindoos". Alexander Duff, the most remarkable propagandist of Christianity sent from England to India described the Indian people as a "multiple of heathens, the most licentious and depraved under the sun"; and in his book, **India and Indian Mission**, he wrote : "Of all the systems of false religion ever fabricated by the perverse ingenuity of fallen men, Hinduism is surely the most stupendous". Charles Grant, an influential member of the Court of Directors of the East India Company, held extemely unfavourable views about India. Upon the Hindu religion he poured the utmost ridicule, exhausting all the terms of abuse. This was his description : "idolatry with all its rabble of impure deities, its monsters of wood and stone, its false principles and corrupt practices, its delusive hopes and fears, its ridiculous ceremonies and degrading superstitions, its lying legends and fraudulent impositions". About the Hindu society, he stated : "They exhibit human nature in a very degraded, humiliating state". And his estimate about the Muslims too was not much different. About them he said : "the Mohammedans who are mixed with them, may, in regard to manners and morals, often be comprehended under the same observation". (pp. 235, 238 and 239; Publications Division, Govt. of India, August 15, 1967).

(Translator).

of contention, as many as thirteen crusades had been fought in which the allied natives of Europe had taken part and had at last been defeated. The Turks had to keep fighting the Christian nations of Europe for 600 years. Christendom was therefore afraid only of the Muslims against whom it was always intriguing and hatching conspiracies to create weakness in Muslim politics so that it might take advantage of it.

So, when the English, in their greed of conquest, landed on the Indian soil, here too they found the banner of Muslim power waving in the air. This too made them consider Muslims as their true rivals and they began to plan to crush them. In the sight of the English the Muslims did not deserve any sympathy. The passion for vengeance created by the events of 1857 had deprived the English of even the human sentiments of justice and equity in respect of the Muslims. Since the Muslims, in the revolt of 1857 and earlier, had been in the forefront of every movement opposing the English, they alone were made the target of wrath after the stabilisation of the English government. Subsequent to the decline and extinction of the Muslim power and the stability of the sway of the East India Company over India, the Christian missions enhanced their activities throughout the country more fervently and enthusiastically, although the preaching activities in India had already begun during the Mughal regime itself. A historian of that era, Khafi Khan has stated : "The Feringhees have mostly established their colonies in the coastal ports. When anyone from amongst their subjects dies, they confiscate his effects and, enslaving his young children, whether they be Hindu or Muslim, christianize them".[1]

The means and methods the English adopted in propagating Christianity had spread prodigious misgivings among the Indians.

In the beginning of the nineteenth century the activities of the Christian missions encompassed the whole country. The aforesaid Charles Grant was instrumental in inducing the British Parliament to incorporate provisions about education and the entry of missionaries in the Charter of 1813.[2] With this permission a floodgate of missions and their schools, colleges, hospitals and Bible Societies was opened "to redeem the heathens of India from the darkness in which they dwelt".[3] For this purpose legions after legions of padres began to come to India and crores of rupees began to be spent like water. Besides males, a number of women missionaries

1 Urdu translation of Khafi Khan's **Muntakhab al-Lubab**, vol. ii, p. 73. Educational Press, Karachi; 1963.

2. Dr. Tara Chand, op. cit. p. 239.

3. **Ibid.**

were also employed to preach among the Indian women. The people of the untouchable, scheduled castes of India were much affected by the Christian preachers. Besides them, some other people also, renouncing their ancestral religions, began to become Christians.

In 1826, Archbishop Heber of the Church of England, after a long missionary tour of India, submitted a report to the Court of Directors of the East India Company to the effect that since its political power had been established in India and Mussulmans, Marhattas, Rajputs, Sikhs, all had submitted to their paramountcy, there was no more left any possibility of any row or uproar over the preaching of Christianity. Such reports and statements gave a great fillip to the missionary activities, encouraging the padres' coming to India and their long sojourns here. Christian preachers swarmed everywhere and fanned out in the country, laying a net-work of preaching activities from cities and towns to villages. These overzealous missionaries would not rest content with merely the description of the merits and virtues of their religion but, under a pre-planned scheme, used to publish such literature in which the religions of India, particularly the Islamic teachings and Islamic culture were being derided, and the Prophet of Islam, Muslim monarchs and saints were insulted and affronted. The purpose of these people behind this derision and detraction most probably was that since the Muslims after their political decline and debacle had been deprived of their inheren courage, high-mindedness and lofty vision, if the virtues and merits of Christianity and the (supposed) defects and shortcomings of their own religion and history were presented before them on this occasion, they would very possibly apostatize and would adopt Christianity and thus the English would get a chance to rule over India permanently and complacently. In A. D. 1834/A. H. 1250, the famous preacher of the Church of England, Dr. C. G. Fender came to India. He was a cleric of German stock and had had proficiency in speaking and writing both the Arabic and Persian languages. In A. D. 1835/A. H. 1251 he published a book in Persian entitled **Mizan al-Haq** in refutation of Islam.[1] This is the first book in refutation of Islam published in India.

---

1. In short, the missionaries had been given a free hand in writing vituperative books and flinging all sorts of derogatory remarks at all and sundry barefacedly. Dr. Tara Chand says : "For the missionaries preached and rubbed in their views in schools, societies and open markets, and poured out incessant propaganda by means of books, pamphlets and the Press. Their polemics were barbed with language of extreme discourtesy and their assertive methods not only aroused anger and dismay among Indians, they caused a great deal of anxiety to the rulers in the highest quarters. Charles Wood, Secretary of State for India, wrote in a letter to Earl Canning : 'As to the missionaries, they are mischievous enough. I only do not wish unnecessarily to provoke them: for

Even a man like the late Sir Sayyid Ahmed Khan who had made his loyalty to the English people unsuspected by taking more and more part in defending and helping the English declares the open and secret schemings of the same clerics to be one of the great causes of this uprising (the mutiny of 1857). As such, he writes in his book, **Asbab-e Baghawat-e Hind**, as follows :—

"All were certain that the Government would not compel anyone to change one's religion, but through secret plans, even as it has annihilated Arabic and Sanskrit, it would first pauperize the country and then by means of its religious books, sermons and preaching and through allurement of services would make the people renegades.

"The orphaned boys who had been christianized during the famine of 1837 were considered a specimen of the government's conduct in the north-western districts, that reducing and impoverishing India like this it would draw all in the fold of its own religion. As the Government gained more and more victories the Indians used to be aggrieved because they were certain that when there would be no apprehension of any enemy or of any confrontation and sedition from any neighbouring ruler, the Government would meddle above board with their religion and customs and conventions. All were in the know that the Government had appointed padres, who were given salaries and large sums for distributing books and meeting other expenses. The civil and military officials used to hold religious talks with their subordinates and, calling them to their mansions, used to make them hear the padres' religious sermons. In short, this thing had progressed so much that no one knew whether, under the Government's administration, his or his offsprings' religion would remain unchanged. Polemical books in the form of question and answer (catechetical style) were being distributed free in which there used to be objections and indecent attacks on other religions. The padres would go to the gatherings of other religions for sermonizing and no one could say anything to them for the fear of the officials. Very often they used to take peons with them. Many mission schools had been founded in which religious education was being given. Big officers used to visit these schools and used to persuade others to join them. Tests

---

(Foot-note continued)

they can get up a cry here (England), which people unacquainted with India think very fine and harmless'. But the missionaries were fortified by the sympathy and in many cases open partiality of both civil and military officials. It is not surprising that there was general apprehension among the Hindus and Muslims regarding the intentions of the Government on the question of conversion". **(Hist. of the Freedom Movement in India**, vol. ii, pp. 240-41).

(Translator).

were being held on religious books; if the answers were given in accordance with the Christian religion, young children used to receive prizes. People used to admit their children into these schools under constraint, because their exceeding poverty and indigence had not left any other means for the education of their children save these schools, whereafter they could find out some way of eking out their livelihood.

"Village schools had further strengthened this conviction that their purpose was only to christianize. Inspectors and Deputy Inspectors (of schools) were called 'Black Padres'. These people, in order to please their bosses, used to admit children in these schools forcibly although the children's parents would be certain that that was only a trap for christianizing. Government service could be had on producing the certificate of these black padres only.

"In 1857 Padre Edmund sent letters from Calcutta to all people generally and government servants particularly to the effect that as the administration in the whole country had become one, it was necessary for them all to enter the fold of only one religion —Christianity.

"On receipt of these letters all became terror-striken; due to terror a pall of gloom fell before all eyes. All felt convinced that the thing the Indians were fearing had arrived : now all government servants would have to become Christians. Government servants due to shame used to hide these letters because their friends used to taunt them and used to believe that the government servants would have to become Christians one day".[1] Urdu couplet :—

Conformance to the Trinity was the basis of peace and to utter 'Say : He is Allah, the One ! was a crime.

Lord Macaulay who had been appointed President of the Council of Education in 1835 had stated about the future system of education in India in his famous Minute that he submitted on February 2, 1835, to the governor-general, Lord William Bentinck, that their aim should be to prepare a body of educated men who would act as interpreters between them and their subjects, that it should be such a class of persons who would be "Indians in blood and colour, but English in tastes, in opinions, in morals, and in intellect".[2]

---

1. Synoptic extract from **Risala Asbab-e Baghawat-e Hind** by Sir Sayyid Ahmed Khan.
2. **Tarikh-e Talim** by Major Basu, p. 105, quoted in **Raushan Mustaqbil**, 4th ed., p. 131.

The East India Company whose apparent purpose was trading and the real objective was the preaching of Christianity and the grabbing of political power in India, had gradually begun to intermeddle in the political, educational and administrative affairs of the country. With this objective in mind, Bible Societies had been established at many places, the Bible had been translated into all the principal languages of the country, Christian missions had been opened in all the big and small cities and towns of India, and the officials of the Company and the Christian missionaries had made a common cause and were preaching Christianity vigorously. The English people's plan was that somehow the Indians, particularly the Muslims, should be converted to Christianity so that that religious zeal that impelled them to hate and oppose the British might be channelised for stabilising the British government and thereby the chances of ruling over India peacefully with the flourishing of Christianity might be created.

In short, on the one hand, missionary activi ies of the padres were current, mission schools were being opened in which facilities for acquiring education were being provided, the officials of the Company were on their back, providing all sorts of help and support; and, on the other, above every thing else was the lure of government services. The scheme of the Company was such that by making the inhabitants of India, particularly the Muslims, indigent and ignorant, for which all sorts of proper and improper means were being employed, and by luring them to the acquisition of services, they should be constrained to receive education in Mission Schools which were considered then the greatest means for the preaching of Christianity. But the greatest stumbling block in this path were the sciences of the Muslims and their love for it. To obviate this the said education scheme was devised in A.D. 1835/ A.H. 1251 the spirit of which, according to Lord Macaulay, was to create a class of persons who would be "Indians in blood and colour, but English in tastes in opinions, in morals, and in intellects"

This second weapon of English education and English culture no doubt proved more successful than the former. It is obvious that this scheme of the Company was a very noxious and deadly weapon for the Muslims' religious life, communal traditions and arts and sciences which they could never bring themselves round to accep ing under any circumstance. And while they had not yet thought out a solution for maintaining their religious life and communal consciousness, the upheaval of 1857 occurred whose unsparing ravages and horrible consequences had terrorised hearts. benumbed brains and withered souls. The whole community was over-

clouded with inertia, insensibility and despondency. The monarchal and ruling power and glory, wealth and pomp had been finished and the Muslims had been altogether deprived of the means of livelihood. Indecent habits were taking root in them day by day and the entire community was falling into the abyss of ruination and destruction. Disinclination towards education and alienation from religion were increasing daily; the consciousness of their own strength and position was dying out. The padres' preaching activities had made conditions more perplexing and the time was not far off when the old generation of the ulema educated in the former seminaries would have gradually vanished.

These were the circumstances under which our thinkers and savants had to percieve that with political decay and debacle and deprivation of sovereignty, the Muslims' learning, religion and communal life too would soon fall into serious jeopardy. They were not unaware of this decision of history that whenever a people have conquered a country and have gained political domination and sway over its inhabitants, the influences and characterstics of the victors do not remain confined to the bodies of the vanquished but go deeper, subjugating the heart and mind, learning and thought of latter also with the inevitable result that the vanquished not only bid adieu to their national customs, national ethos and national thought and practice but, in accordance with the axiom "the people follow their kings' religion", and due to the continuous process of attraction and assimilation for a long time, they at lost begin to hate their own traditions, values, thought and practice; and then imitation and blind following and conformance to the victorious nation becomes a source of pride for them.

In the 600-year old history of the Muslims in India this was the most dreadful, delicate and dangerous time. At such a delicate and dangerous time when the fortune's wheel had brought about a very ruinous state of affairs for the Muslim community, the most important need of the time for the protection and survival of the Muslims was the palingenseis of religious values and establishment of religious schools.

It has been a great characterstic of our ulema and Shaikhs that from religious, academic and jurisprudential propositions to any branch of culture, social life, politics and civilisation, they never let the skirt of the Islamic shari'ah slip from their hands; they never laid down arms before the rival powers in any corner. The nineteenth century A D. was a great challenge to the beliefs, thoughts and views of the Muslims. Western arts and sciences and European culture were engulfing the who'e world like a great deluge. The lamp of the Mughal sultanate in India

had been snuffed out. The lustre and glitter of modern science and technology had dazzled the eyes and overawed the minds. But the noble ulema continuously remained engaged in facing this challenge. On the one hand they prepared such a defensive fortification by establishing seminaries everywhere in the country that it secured the Muslims to a great extent from the consequences of their political defeat and, on the other, Maulana Rahmat Allah Keranvi, Maulana Muhammad Qasim Nanautavi, Maulana Abul Mansoor and Dr. Wazir Khan, etc., put up a vigorous fight, with full courage and intrepidity, against the onslaught of the Christian missionaries and did not let their preachers' dream of converting the Muslims of India to Christianity come true.

The methods of propagating Christianity adopted by the Christian missionaries in those days can be divided into four categories :—

(1) Mission Schools — in which the official language of the Government (English) was taught. The teaching of the Bible was compulsory in every such school. It is needless to point out that education is he greatest means of propagating any religion.[1] The thought and mind of students who, due to young age and inexperience, are simple-minded and innocent of religious information can be diverted from their ancestral traditions and values, and can be easily impressed through education, and one's own thoughts and views can be implanted and indurated in their raw, malleable and receptive hearts and minds. It had become a common belief in those days that by reading English children used to bid adieu to their own religion and become "Kristan" (i.e., Christian). Hence the Muslims particularly refrained from admitting their children to mission schools and opposed the English education tooth and nail.[2] Khwaja Ghulam al-Has-

---

1. In fact, as Dr. Tara Chand has pointed out, this was the main idea behind the introduction of the English education. The English Liberals, says Dr. Tara Chand, believed that Western education would bring about the moral regeneration of India and would, in the words of Sir Charles Trevelyan, "shake Hindooism and Mohammedanism to their centre and firmly establish our language and learning and ultimately our religion in India". Dr. Tara Chand, **op. cit.**, p. 235. **(Translator).**
2. Cf. Sir W. W Hunter wrote : "Our system of public instruction .... is opposed to the traditions, unsuited to the requirements, and hateful to the religion of the Mussalmans". The Muslims had opposed English education from the very start They had expressed their disapproval officially when they submitted a memorial signed by 8.000 Muslims to Lord Willian Bentinck on his signing the order of 7 March, 1835, protesting the utilisation of the Government grant exclusively on English education. Their chief objection to English education was that it weakened the faith of young Indian students in their religion and also opened the way for the propagation of Christianity among them. (Dr. Tara Chand in **History of the Freedom Movement in India**, vol. ii, p 351). **(Translator).**

nayn Panipati has stated : "Khwaja Altaf Husain Hali told my mother about me : Send him to Delhi so that living with me he may acquire English education'. My mother refused, saying : 'By giving him English education I don't want to make him materialist and irreligious' ".[2]

This was a safeguard of sorts used by the Muslims against the Christian Mission; the ulema were in the forefront in creating this consciousness among the Muslims.

(2) The mission hospitals too were made a means of preaching Christianity and efforts were made to impress the patients in these hospitals. This method continues to some exten even now. Hence the allopathic system of medicine was also opposed. The Muslims, for their medical treatment, used to resort mostly to the Unani and Ayurvedic systems of medicine and herbal therapy. A great advantage obtained from this reaction was that the Unani and the indigenous systems are still extant in India and are progressing day by day.

(3) The third method of the Christian Mission consisted in speaking and sermonizing in public gatherings and in holding polemical disputations. The ulema broke lance with the Christian preachers in this field too and with their forceful arguments repulsed the Christian missionaries incessantly so thoroughly that all their schemes were completely demolished. In this connection the names of Delhi, Agra and Shahjahanpur can be particularly mentioned. In 1271/1853, at Agra, the greatest Christian missionary of the time, Dr. C. G. Fender was so reduced to a nonplus by the incontrovertible academic arguments and clinching objections of Maulana Rahmat Allah Keranvi[2] and his colleague, Dr. Wazir Khan,[3] that

1. **Risala Hayat-e Nav**, p. 140.
2. Maulana Rahmat Allah Keranvi was born in Kerana (Dist. Muzaffarnagar) in 1233/1817. His lineage, through some intermediate connections, reaches upto Hazrat Makhdum Jalal al-Din Kabir al-Awlia Thanesari (d. 765/1363) He studied Persian books in his native place and then went to Delhi for higher education and studied under the instruction of Maulana Muhammad Hayat, the famous religious divine of that period. Thereafter, attracted by the fame of Mufti Sa'd Allah Moradabadi, he came over to Lucknow, became his disciple and completed the course in the rational sciences.
During this period the padres' energetic preaching activities were in their prime in India. Their propaganda had begun to tell upon the masses in 1854 (A.H. 1271) Maulana Rahmat Allah, having written **Izalat al-Awham** in refutation of the Christians, threw a challenge to the padres and put them to the rout in the polemical disputations at Agra. The chief of them, Padre Fender, found that he had nothing solid to fend from the powerful and pertinent objections and arguments of that master of fence, Maulana Rahmat Allah, who

he had to flee from the field of eristic. Ashamed of his utter rout and finding the land of India unfavourable to his purpose, he went away from here dejectedly. A detailed report of the **Munazira-e Agra** ("Polemic Disputation of Agra") has already been published.

Similarly, in the polemical disputation at Shahjahanpur the Christian padres could not stand their ground and hold their own in contending with Maulana Muhammad Qasim Nanautavi and Maulana Abul Mansoor Dehelvi. The details of this polemic disputation are mentioned in **Gufta-gu-e Mazhabi and Munazira-e Shahjahanpur.**

Besides the afore-said places the ulema had been polemizing with the padres at many other places also and had thus raised gigantic barricades against the spread of the influences of the Christian mission.

(Foot-note continued)

really set Thames on fire by flummoxing the English missionary. Padre Fender returned from India a disappointed man.

Maulana Rahmat Allah's jihad with pen and jihad with tongue in 1854 (A.H.1271) proved a prelude to his jihad with the sword in 1857 (A.H. 1274). In this fight for freedom also he took up arms and participated manly. After discomfiture, a warrant of arrest was issued against him. He absconded and hiding here and there, escaped to the holy Mecca. For this crime of revolt the English Government attached his property at Kerana. During his stay in Mecca he founded Madrasa-e Saulatiya, which is still running in good condition. About the same time Padre Fender reached Constantinople and created a commotion by his missionary activities there. Sultan Abd al-Aziz (1277/1860 — 1293/1876), the reigning caliph, summoned Maulana Rahmat Allah from Mecca to Constantinople. When Dr. Fender came to know of his arrival, he fled from Constantinople also. At Sultan Abd al-Aziz's instance, Maulana Rahmat Allah wrote a momentous book, entitled **Izhar al-Haq** in 1280/1863 as a rebuttal of Dr. Fender's objections and in refutation of Christianity.

Maulana Rahmat Allah died in 1308/1890 and was buried in Jannat al-Mu'alla (name of a graveyard in Mecca. **Translator).**

3. Dr. Wazir Khan hailed from a noble family of Afghans of Bihar. He studied English at Murshidabad and then went to England for medical studies. After he had taken a medical degree from there, he was appointed sub-assistant surgeon at Agra. He had great command over English language. From England he had brought many commentaries and expositions of the Bible, Torah, etc. In those days his study of the literature on Christianity was very deep and extensive. Accordingly, Dr. Wazir Khan used to assist Maulana Rahmat Allah in the polemic at Agra.

   He also took part in the fight for freedom; he fought against the English armies at Agra, Delhi, Lucknow, Badaun and other places. After defeat he went away to Hejaz. At holy Mecca he stayed with Maulana Rahmat Allah and started medical practice. The English tried for his extradition and arrest through the Turkish Government but could not succeed. He also died in the holy Mecca. (Extracted from **Asar-e Rahmat** by Imdad Sabiri and from **Ghadar Ke Chand Ulama** by Mufti Intezam Allah Shehabi; pub. by Naya Kitab Ghar, Delhi).

It is remarkable that polemizing originated in India with the advent of the Christian missionaries. During their 600-year rule in India the Muslims had never held religious disputations with the Hindus but no sooner did the Christians land in strength on this soil than they started a boom of polemics, and it is no less strange that with the endof the English power in India the force of polemic disputations too came to an end.

It is also necessary to point out here that the Christian missionaries did not rest content with merely the preaching of Christianity. Had they continued to be content with only presenting the merits and virtues of their religion before the masses, it was quite possible that they would not have faced any severe opposition and contention from the Muslims. But contrary to this, the Christian missionaries, under the pride of domination and superiority complex and in their officialism and misguided zeal indulged in carping and cavilling and in making indecent attacks and levelling very objectionable objections against Islam and the Prophet of Islam. It is obvious that such a state of affairs could never be tolerated by the Muslims. Hence the ulema felt obliged to put up a bold opposition and kept themselves engaged, as far as they could, in checkmating and obliterating the influences of such foul-tongued and foul-motived padres. No doubt, many other ulema of India too have participated in this work — and their great services cannot be overlooked or disregarded — but the services rendered in this connection by the ulema of Deoband too have had a great importance.

(4) The fourth method of preaching adopted by the Christian mission was that of writing books, tracts and treatises, but in the same vein and vehemence which they were displaying in their sermons and speeches : instead of describing the beauties of Christianity more stress was being laid on launching obscene attacks on the Prophet of Islam as well as Islam. The ulema, stung to the quick by such insults, called out the padres in this field also and with their counterblasts and countercharges put out of gear their day-to day increasing activities, almost dammed them. Maulana Rahmat Allah's marvellous book, **Izhar al-Haq**, with his slating clinchers and slashing criticism not only picked the slanderous objections and accusation of the coxy and contentious clerics to pieces but, cutting their combs, also put them on the defensive. The Muslim ulema had turned the table; the missionary shepherds had gone for wool and came home shorn.

The greatest popularity of the aforesaid book, **Izhar al-Haq**[1] ("The

1. By reason of its forceful arguments and powerful contents the **Izhar al-Haq** is a momentous book in refutation of Christianity. Along with a well-argued affirmation of the truthfulness of the Quran and the apostolate, the author is very full on the point of scholarly criticism on the dogmas and doctrines of

Exposition of Truth"), with its cogent and unarguable arguments and irrefutable proofs, is that soon after its publication in Arabic its translations in six European languages had been published about the same time.

There is no doubt about it that the Muslims in India had been defeated politically by the English but this is also a fact that the eminent ulema never gave a chance to the Christian padres to succeed in the academic and ideal fields. On every front of the preaching of Christianity they went on defeating the padres without cease, so much so that the Christian missionaries had to restrict the sphere of their feverish activities and had to give up at last that aspect of preaching Christianity particularly in which there used to be aggressive attacks on other religions. In short the Dar al-Ulum, Deoband and its elders protected the religion at a time when its lamp was about to be extinguished; they tried their level best to make a short work of every internal and external mischief and defended Islam in every possible way.

Besides defective protection there was also need of positive steps at that time, and in this connection the first step was the establishment of religious schools. Accordingly, the Dar al-Ulum, Deoband was established in 1283/1866. A few months later Madrasah Mazahir-e Ulum came up

(Foot-note continued)

Christianity and has given a detailed and decisive discussion on the interpolations in the Bible. Written at the behest of Sultan Abd al-Aziz of Turkey in 1280/1863, several translations of it were also published in six European languages at the command of the same Sultan. Reviewing the English version of this book, **The Times** (of London) had written that if this book continued to be read the progress of the Christian religion would be stopped.

Recently an Urdu translation of the first volume of the **Izhar al-Haq** running into 620 pages, including a scholarly introduction of 200 pages by Maulana Muhammad Taqi Usmani Karachwi, has been published by Maktaba-e Dar al-Ulum, Karachi. (S.M.Rizvi)).

As far as this translator remembers, an English translation from the original Arabic was made at Rander (Dist. Surat) in 1924 by Maulana Ghulam Muhammad with the help of a Hindu head-master, one Mr. Desai. This English version, however, needs revision.

A book of the same genre, which, strangely enough, has not received the publicity it deserves, is **Muhammad in the Bible** by Rev. David Benjamin Kaldani, B. D., former Bishop of Urmiah. A Roman Catholic priest of the Uniate-Chaldean sect, he was born in 1867 at Urmia in Iran. In 1904, on his way to Iran from England, he visited Constantinople; and after several interviews with the Sheikhu 'l-Islam Jemalu d'-Din Effendi and other Ulema, he embraced the holy religion of Islam, and became Abdu 'l-Ahad Dawud, B.D. My son-in-law, Sayyid Muizuddin Iqbal, liked it so much that he is currently busy in translating this excellent book into Portugese. **(Translator).**

in Saharanpur and then such madrasahs followed one after another at Thana Bhavan, Muzaffarnagar, Anbatha, Gulaothi, Meerut, etc., and now their number keeps mutiplying day by day. In those crucial and critical days the strategy of the elders of Deoband, particularly of Hazrat Nanautavi, consisted in the establishment of seminaries only. Wherever he went he tried to establish madrasahs — at Moradabad, Anbatna, Gulaothi, etc. Wherever he had faithful followers he used to insist upon them in letters and personally to found and start madrasahs. By this persuasion and stimulus a number of madrasahs were established, as though, in a way, he — Hazrat Nanautavi — deserves to be called the Founder of Madrasahs in India.

To transmit the correct Islamic beliefs to the rank and file, printing presses were started in which, besides the holy Quran, other religious books too were being printed, some of which were in refutation of Christianity. Through these books that came out of the presses the religious knowledge of the common run of Muslims kept increasing day by day; they not only derived satisfaction from them but also got armed with the well-argued ripostes and squelches to the objections raised by the Christian missions. The ulema of the Dar al-Ulum supplied the Muslims with literature consisting of thousands of books; thus a large number of books on various Islamic topics were published from there. The teaching and publication of Islamic sciences combinedly raised an insuperable obstacle in the way of the Christian missions and hence those results of the fervent preaching efforts of the missions the padres were desirous of could not ensue.

In short, although the **raison d'etre** of these Islamic and religious madrasahs was the survival and preservation of the Islamic sciences, they proved to be the most secure forts and fortalices for the Muslims against the hectic preaching activities of the Christian missions. The ulema educated in these madrasahs fanned out to all the corners of the country and their teaching, sermons, lectures, books and treatises raised insurmountable steely walls in the way of the Christian missionaries' schemes. Consequently, the fanciful dream of making India a Christian state the mission at Calcutta had seen in 1857 was deprived forever of a true interpretation. The late Maulana Mas'ud Alam Nadvi, in his Arabic work entitled **Nazrat-e Ijmaliata fi al-Da'wat al-Islamiyyah fil-Hind wal-Bakistan**, discussing the conditions of those times, has stated :—

"After the establishment of the English Government some people became engaged in imitating and following them. This was the group of Sir

Sayyid Ahmed Khan and his party. But the effect upon the ulema and the Shaikhs after the incident of the Mutiny was different. Some of the ulema issued a fetwa for participation in the strife of the Mutiny, while some crusaders felt that to save the Muslims from the English Government, its culture and the schemes of the Christian missionaries there was only one way : the opening of independent madrasahs free from interference or aid of the Government. As such, such madrasahs were started in almost every village and town. Under this programme, the Dar al-Ulum, Deoband, came into existence in A.H. 1283. This was the thin end of the wedge but slowly and steadily it made such progress that it became the greatest seminary and the centre of all the seminaries of India".[1]

In 1341/1923 apostasy among the Malkanas of Agra had created great agitation and restlessness among the Muslims of India. So the different **anjumans** (societies) and madrasahs in the country paid immediate attention towards its prevention. The Dar al-Ulum, in proportion to its capacity, participated in this work very fearlessly and dispatched fifty of its preachers to the area of apostasy. There they went on rendering preaching services for a long time with great diligence and perseverance. For this purpose a separate office concerning **Tabligh** (preaching-work) was opened at Agra and in the whole region of renegation twenty primary schools **(maktabs)** were established in which the Malkanas and their children were being taught the beliefs and obligatory duties of Islam and the necessaries of religion. The gain of this effort was that the advancing flood of apostasy was stopped.[2]

In this connection a newspaper of Lahore, **Siyasat**, had written :—

"The outstanding successes achieved by the preachers of the Dar al-Ulum, Deoband, in preventing the mischief of apostasy are as clear as day. As far as the preservation of religion, repudiation of the antagonists and reforming of the Muslims are concerned, the part played by the teachers, preachers and administrators of the Dar al-Ulum, Deoband, far exceeds that of all others in the whole of India. For instance, if those unlimited efforts which the Arya Samaj[3] made against Islam are considered, it will

---

1. pp. 60-62
2. **Rudad-e Dar al-Ulum,** A.H. 1341, pp. 6—22.
3. The neo-Muslim Malkana Rajputs—God alone knows when they had embraced Islam — numbered nearly four lakhs and lived around Agra. In the beginning of 1923 the Arya Samaj began to convert them to the Araya Samaj creed, which act of conversion they used to call **Shuddhi** (purification). Swami Shraddha-

be seen as clearly as a sunny day that the one who stood conspicuously

(Foot-note continued)

nand was the leader of this movement. This movement created great consternation among the Muslims and for prevention and defence against it a number of preaching parties of the Muslims reached Agra from different parts of the country. This event became a very great cause of bad blood and tension between Hindus and Muslims. As such, after this movement of Shuddhi the atmosphere of the country was so much spoilt that the previous condition of amity could never be regained; and in the empoisoned atmosphere a series of Hindu-Muslim riots erupted everywhere in the country.

From the political point of view this movement was very favourable to the English, who, in order to obstruct the movement for independence, used to consider it very advantageous to their own stability. Hence this movement continued to become vigorous day by day. In December, 1921, in connection with the Civil Disobedience Movement, the late Maulana Habib al-Rahman Ludhianvi and the late Swami Shraddhanand were in the Mianwali jail. The late Maulana's statements help a great deal in understanding the causes of this movement of Shuddhi-Sanghtan. In Maulana Ludhianwi's biography, entitled **Sawanh-e Ra'ees-e Ahrar,** his statement under the caption, The Programme of Shuddhi-Sanghtan on the Spaciousness of the Dinner-Cloth", has been recorded as follows :—

'In the Mianwali jail the spaciousness of the Muslims' dinner-cloth, the Hindu young men's partaking from it and their latitudinarianism and hatred for untouchability became intolerable for Swami Shraddhanand. At first he forbade the Hindu inmates to eat jointly with the Muslims at the latter's dinner-cloth and remarked : 'You're becoming Muslims'. According to Swamiji the Hindus' sitting with the Muslims was tantamount to their becoming Muslims. But the Hindu young men did not agree with any of the Swamiji's statements against the latitude of social relations. At last, he, after his failure, declared in the Mianwali jail that 'if this is the implication of the Khilafat Movement and Satyagraha, then I don't subscribe to such a movement for the independence of India'. Accordingly, he retraced his steps from the Civil Disobedience Movement and was released from the Mianwali jail in a very dramatic manner. No sooner did he come out of the jail than he announced the movement of Shuddhi-Sanghtan. So such is the historical importance of the spaciousness of the dinner-cloth in the Mianwali jail that a man displeased with it started a movement the consequences of which to a dreadful extent befell all in India".

(Ra'ees al-Ahrar, Hindustan Ki Jange Azadi by Aziz al-Rahman Jami'i; 1961). According to Maulana Habib al-Rahman Ludhianvi, the history of the unity of Hindus, Muslims and Sikhs did not repeat itself after this event in the Congress convention held at Amritsar.

The late Chaudhri Rahm Ali Hashimi, a well-known journalist writing in Urdu and English languages, has written in his book, entitled **Yaden** as under :—

"Lord Reading succeeded in crushing the Non-co-operation Movement. Releasing Swami Shraddhanand from jail, he appointed him to start the movement of Shuddhi-Sanghtan in the whole country whereby the unity produced by the Non-co-operation (Movement) was completely shattered, and the poison of communalism that was sown then has still been creating dissension in the Indian politics". **(Yaden,** with ref. to the monthly, **Zuban wa Adab**, November, 1972; pub. : Azad Kitabghar, Delhi, p. 4.).

as a shield against these efforts was this high-ranking Arabic Madrasah of Deoband alone, which has become a means of the preservation and survival of the religious wealth from one to the other end of India".[1]

The force and intrepidity with which, first of all, Hazrat Nanautavi, and then Maulana Murtaza Hasan Chandpuri and Maulana Sana Allah Amritsari from amongst the graduates of the Dar al-Ulum, Deoband, contended with the preaching of Christianity and also with the onslaught of Christianity and Arya Samaj which had begun in the last phase of the thirteenth century hijri, is a glorious exploit in the history of the Dar al-Ulum, Deoband.[2]

The great services rendered by Maulana Sayyid Muhammad Anwar Shah Kashmiri, Maulana Murtaza Hasan Chandpuri, Maulana Ahmed Ali Lahori, Maulana Habib al-Rahman Ludhianvi, Maulana Mufti Muhammad Shaf'ee Deobandi, Maulana Muhammad Idris Kandhlavi, Maulana Badr-e Alam Meeruthi, Maulana Muhammad Ali Jullundhari, and Qazi Ahsan Allah Shuj'a puri, etc., against Qadianism form a bright chapter in the history of the Dar al-Ulum.

Similarly, whenever during the British regime the Government tried to make any law which could have clashed with the Islamic Shari'ah, the ulema of Deoband opposed it tooth and nail and gave proof of their devotion to duty. On the occasion of the Sarda Act and the Waqf Bill they did not hesitate at all in presenting the Islamic point of view with daring and clarity.

In 1917, in connection with the coming of the Secretary of State for India some reforms were expected in the administration of India. On this occasion the Dar al-Ulum, Deoband, through a written statement, drew attention of the Muslims to demand their necessary rights. The importance of this calling of attention is all the more enhanced for the reason that till then no political party of the Muslims had paid attention to this matter. It has been stated in this writing, which Maulana Hafiz Muhammad Ahmed, the fifth vice-chancellor of the Dar al-Ulum, had presented under the caption, Tajaweez-e Ulama-e Deoband", as under :—

At the time of the coming of the Secretary of State for India some important changes are being expected in the administrative system of the country. So it seems from the Government's announcement of August 20, 1917.

---

1. Editorial in **Siyasat**, daily, Lahore, June 27, 1923.
2. For details vide **Mela-e Khuda Shanasi**, **Mubahisa-e Shahjahanpur**, **Hujjat al-Islam**, **Intesar al-Islam**, **Qibla-numa** and **Jawab Turki ba-Turki**.

At such a time the protection of the Muslims' religious rights and their full independence is necessary. Poli ical parties did not pay heed to it. The ulema's reticense at this time will be harmful in the future. Hence it is very necessary that on behalf of the ulema of Deoband who are scattered all over India and are holding a large number of seminaries and Islamic orders (**salasil**) under their charge and management, such proposals may be presented. Accordingly, these proposals are being sent to your excellency so that, after considering these, you inform us about your opinion or any other proposal that you may wish to make, and putting down your opinion on this very printed writing send it to the Dar al-Ulum, Deoband. These demands of the ulema deserve to be approved under all circumstances, whether home rule or self government, in their real sense, or in part, may be given to the country of India.

"To request the Government for the approval of these proposals under all circumstances for the protection of the Islamic affairs and for their enforcement as per the Shara'i laws, without any kind of interference or opposition, is extremely necessary.

1. The body of the ulema, as the genuine representatives of the common Muslims, is not willing to accept any kind of change which may be conducive to the jeopardising of the Muslims' complete independent rights and the reaping of benefits from or protection of their political or religious advantages.

2. In respect of the general advantages of the Muslims this matter is intensely necessary that at least one Muslim, fully well-versed in the Islamic theology, be nominated from the said body by the government for each legislative assembly.

3. All matters **inter se** the followers of Islam should be decided in the courts of qazis and muftis in accordance with the Muhammadan law (**Shar'a**) and this kind of courts, according to the Muhammadan law, should be established in the country.

4. The protection of the endowments, mosques, places of worship and tombs, etc., of the followers of Islam ought to be under the supervision of a Shaikh al-Islam as per the rules of the Islamic law.

5. Any act legislated by the legislators that may come into clash with the Islamic Shara'i laws in this matter must not be enforced.

6. A separate department under a Shaikh al-Islam the members of which may be selected from amongst the ulema should be established. The representatives of every sect be its members and the supervision of the affairs of that sect be charged to them.

7. The decision of the religious matters **inter se** the followers of Islam and other peoples should be done in mixed courts.

8. Religious education must be absolutely independent and no law that may create hindrances in its way should be enforced.

9. The sanad-holders of seminaries should get service in those departments for which they may be fit.

10. A special aid should be annually received for religious education from the public treasury.

The servant of Islam,
Muhammad Ahmed,
Vice-chancellor, Dar al-Ulum, Deoband.

According to the Islamic Shari'ah, the judge's being a Muslim is a requisite condition for the settling of many cases. According to the Islamic commandments, a wife is not entitled to dissolve the **nikah** (the marriage-tie); it should rather be got dissolved by a Muslim judge (qazi). There are thousands of cases of this kind, like those of nikah, divorce, inheritance, endowment, pre-emption etc., in which the decision and order of a Muslim judge is required; for the decision and order of a non-Muslim judge, according to the shara'i point of view and Islamic beliefs, is not sufficient. During the British regime there were many places where there was no Muslim **munsif** or judge. In the absence of a Muslim judge, the women who needed **Khul'a** (divorce demanded by a wife for a ransom) used to face many difficulties. The difficulty was that if a woman, obtaining dissolution of the marriage-tie from a non-Muslim judge, contracted another marriage, she would be held a sinner and guilty of adultery.

It is regrettable that due to the British Government's inattention these demands could not be approved and as yet this important proplem of the Muslim Personal Law has not been settled. Nevertheless, as far as it was within the powers of the Dar al-Ulum, it gave proof of its dutifulness in season, and even today the All-India Muslim Personal Law Board is active for these social laws under the leadership of Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband.

In 1947 (A. H. 1366), the time of the partition of India was very disappointing and dispiriting for the Muslims; they had at that time completely yielded to despair as regards their future. Instead of self-reliance, inferiority complex had appeared in them and they were about to lose ground. Those who have not witnessed this time cannot get an idea of its severity and intensity; it was a frightful period, full of dismay and consternation, wavering and trepidation. To row the boat of religion in this tumultuous cataclysm and squally sea and keep it from lurching, braving the buffetings of the violent and tempestuous opposite winds was not an easy task. In this critical time the credit of heartening the Muslims and encouraging them not to leave their native-places and face all the unfavourable circumstances bravely goes to the ulema of the Dar al-Ulum. Maulana Sayyid Abul Hasan Ali Nadvi, in his introduction to the **Maktubat-e Shaikh al-Islam**, has said :–

"Northern India, and particularly U.P., is the intellectual, academical and political centre of the Muslims. The Muslims' luck and their residence hinged upon the firmness of the western districts, of U.P., viz., Saharanpur, Muzaffarnagar and Meerut; as also their sticking to their places. Had Saharanpur, which is an intermediate district between U.P. and East Punjab, been uprooted, it would have been difficult for the Muslims to remain in any other district. In Saharanpur and it's contiguous districts, due to local conditions and nearness of East Punjab, a powerful movement and inclination towards emigration and evacuation was found. It is a great obligation of the ulema of Deoband and Saharanpur that they firmly faced this movement and incitement for emigration and showed it to be synonymous with suicide for the Muslims, politically and religiously; and they struggled hard to stop the Muslims and to hold up their heads and hold out. In this Maulana Husain Ahmed Madani's part was the greatest; his faith-enlivening speeches infused the Muslims with religious spirit and a new) courage, and the emigration came to a stop".[1]

In this connection Maulana Qari Muhammad Tayyib, vice-chancellor, Dar al-Ulum, Deoband, went to Meerut and other places and made the Muslims unpack their luggage which they had packed up for going to Pakistan. For nearly one month Maulana's speeches on this topic had been banned in Meerut.

---

1. **Muqaddama-e Maktubat-e Shaikh al-Islam**, vol. ii, pp. 44-45; pub. : Muktaba-e Dinia, Deoband.

Europe has been propagating its thoughts and ideas in the oriental countries through men of power and position. Consequently, in most of the Islamic countries the impression and awe of Europe's academic and scientific advancement has reached to such an extent that in these countries, relinquishing the Islamic concepts and national characteristics, western thoughts, theories and laws are being imitated and most of these countries have been nearly steeped in western culture.

But it has been a distinctive feature of the ulema of Deoband that they have always kept the shara'i viewpoint before themselves in every matter and have not been overawed by the outside voices and extraneous causes and motivations. As such the body that has raised the most effective voice against the change in the Muslim Personal Law is the party of the ulema of Deoband only.

In short, in and outside India the great services this institution has rendered to Islamic commandments and propositions and to the country and the community, and the wide scale on which the prophetic sciences have been disseminated from here, are **sui generis**. These services to the religion and the shari'ah the Dar al-Ulum has performed in different ways.

The Dar al-Ulum, besides giving the gift of liberty of thought to the ummah, has struggled to illuminate every corner of the reconstruction and reformation of the social life and society with its services. It is a fact that had the Dar al-Ulum, Deoband, not come into existence, maybe Islam would not have been seen at all by us in its pristine form in this subcontinent. The deposit of religious sciences and Islamic culture and social norms that this institution has received from its elders, it has transmitted with full honesty to the ummah. This institution has proved to be the greatest trustee of Islamic sciences and culture in the past one century and has been acquainting the Muslims to Islamic sciences and culture for the past one hundred years. In the present turbulent age of atheism and agnosticism this is the citadel which has kept crores of Muslims safe from spiritual discomfiture; the role it has played in maintaining the collective life of the **millat** (community) and its glory is unique.

The history of this type of efforts is quite long. Perhaps there may be no educated man in the sub-continent who may not be aware of the valuable efforts of the Dar al-Ulum in this connection. Couplet: 'From this very sea surges that swift-paced wave which topsyturvys the holes of alligators'.

The eminent religious divine and author, Muulana Sayyid Abul Hasan Ali Nadvi, mentioning the religious sense of honour **(ghairat)** and communal zeal **(hamyiyat)** of the Indian Muslims for whose religious awakening and enlightenment of intellectual consciousness services of the ulema of Deoband have attained a conspicuous position, writes :—

"The English power was spi.eful towards those Muslims who had led the fight for freedom of 1857; it used to consider the Muslims its eternal rivals and Islam to be a rival and parallel camp to that of its own. Both claimed that they were capable of guiding life and of constructing and shaping the human society. Hence the Muslims' share of punishability and indemnity for this fight was greater than that of every other community of the country. The Muslims had a fuller estimate of the enormity of the situation and the far-reaching dangers.

"But history is a witness that the Indian Muslims, vis-a-vis this great conspiracy and the tempestuous incursion of western culture, proved much more unswerving, die-hard, invincible and much more successful in preserving their Islamic personality and spiritual wealth than most of those Muslim nations which came in contact with any western power or western thoughts in the late nineteenth or early twentieth centuries.

"Besides this incursion of western culture and education the Indian Muslims had to face another incursion also. This was the incursion of the Christian missionaries which began very vigorously as soon as the English power had established itself in this country and it was almost on the verge of taking the whole country in i s fold. These Christian missionaries were armed with the latest and the most effective weapons; they also had the support and patronage of the government which was considering this fertile country a gift and reward from Prophet Christ and this power to be a golden chance for the progress and propagation of Christianity.

"Over and above this missionary activity and the ambition and scheme of converting the whole country to Christianity, a powerful movement of skepticism was also current the purpose of which was to make everything concerning Islam dubious and suspect in the eyes of the Muslim youths; whether such things concerned the Shari'ah and law or civilisation and social life or culture and history. The ulema of India contended with both these movements and powers very forcefully; setting aside the policy of apology and defence they adopted the policy of aggression and attack and the path of thorough academic criticism.

As a result of this the violent and swift waves of evangelization and the entire expedition of scepticism were constrained to beat a hasty retreat and among the Muslims a new confidence in Islam, a pride over their civilisation and culture and a respect for their personality and hisotry were created.

"In respect of the Islamic problems whether they may appertain to far off corners of the world, the Islamic community here happens to be very sensitive from the very beginning, and its action regarding them is not according to the principle of 'give and take' ...... and exchange and trading. This is rather the result of its religious sentiments and special training.

"This Islamic sentiment of it and its profound attachment to religion have appeared conspicuously in the form of seminaries and **maktabs** (primary religious schools) a network of which has spread all over the country, hardly excluding any town or village. The Muslims had founded these forts in view of the stability of the English government and the attitude of its educational system; and now the number of which, exceeding hundreds, runs into thousands.

"The Indian Muslims, by Allah's grace, are self-supporting to a great extent as regards Islam. They acquire light from the foremost and the real headsprings, the Book and the Sunnah, and from the conduct and character of the foremost standard-bearers of Islam and from the candle lighted by their sacrifice and altruism, their resoluteness and ambitiousness. They have hitched the wagon of their faith and belief, their present and their end with the bright sun of Islam, not to the rising and setting stars or twinkling lamps of Muslim nations or Arab countries. Closing their own eyes they are not to walk grasping anyone's finger, nor have they made the loyalty of anyone of them to Islam to be the **sine qua non** of their own loyalty. Trusting in Allah they have decided that they have to keep Islam and Islamic teachings clung to their breasts whether any nation of the world (Arab or non-Arab) may detach itself from it or turn its face from it. We, if it please Allah, will continue to believe in Islamic unity and the Islamic Shari'ah; we are not ready to make any kind of bargain in the matter of Islamic principles and the Islamic way of life. We know it too well that in and outside this country we will have to pay a price for our fundamentalism and loyalty; we will have to close our eyes to most of those gains and chances which are gained by those communities and sects that walk in the direction of the wind. But it is our conviction that if our Allah is pleased with us ...... and if we stuck

to our principles with sincerity and understanding, then no strait and no deprivation is destined in our luck".[1]

What profit accrued to the Muslims of the sub-continent from these religious schools? Expressing himself on it Allamah Iqbal[2] had once told a devotee of his, Hakim Ahmed Shuj'a: "Let these madrasahs be in this very condition; let the children of poor Muslims read in these madrasahs. Should these mullahs and durweishes be not there, do you know what will happen? What ever will happen I have come after seeing with mine own eyes. If the Muslims of India are deprived of the influence of these madrasahs, it will happen exactly like it happened in Andalusia (Spain) after eight hundred years of Muslim rule there. Today, except the relics of the ruins of Grenada and Cordova and Al-Hamra, no trace is found here of the followers of Islam and the Islamic civilisation. In India too, save the Taj Mahal of Agra and the Red Fort of Delhi, no trace of the Muslims' 800-year rule and their civilisation will be available".[3]

THE PART OF THE DAR AL-ULUM IN THE FIGHT FOR FREEDOM

The political history of the Dar al-Ulum, Deoband, should be reckoned to have begun nine or ten years prior to the establishment of the Dar al-Ulum. In 1857 (A.H. 1274), with the determination to free India from the English yoke, the elders of the Dar al-Ulum, particularly the Shaikh (spiritual guide) of the group, Hazrat Haji Imdad Allah Mahajir-e Makki, 42, and his favourite disciples. Maulana Muhammad Qasim Nanautavi, 25, and Maulana Rasheed Ahmed Gangohi, 29, and some other respectable men, as a **dernier ressort,** appealed to arms with great derring-do, an event which makes the first-ever page of the history of the Dar al-Ulum. In a gathering at Thana Bhavan[4] the famous historical

1. **Khutba-e Istaqbalia** by Maulana Abul Hasan Ali Nadvi, in **T'amîr-e Hayat,** Lucknow, October 25, 1975; pp. 4-6.
2. Dr Sir Shaikh Muhammad Iqbal.
3. **Khun-Baha** by Hakim Ahmed Shuj'a, part i, p. 439.
4. Its ancient name was Thana Bhim. In his A'in-e Akbari, Abul Fazl too has written the same name. But through excessive use it became Thana Bhavan. It is an ancient village in district Muzaffarnagar, in the north-west of U.P. There was a fortification with four gates around the habitation. In September, 1857, the vengeful English army destroyed it so ruthlessly that now it is reckoned among ruined places; and the population which was nearly fifty thousand before the revolt of 1857 is now no more than five thousand. The same flourishing village was the centre for the jihad of Shamli waged by the eminent ulema of Deoband. However, this depopulated village has acquired universal fame for being the native place of Hazrat Haji Imdad Allah Thanvi and Maulana Ashraf Ali Thanvi.

town of Dist. Muzaffarnagar, the oath of allegiance to Haji Imdad Allah as chief was taken and an announcement was made immediately to the effect that the English Government had come to end. A band of plucky combatants was formed and Hafiz Zamin Shah was made its leader. By chance it so happened that exactly at this time some cavalrymen of the English army, with sling-loads of cartridges borne on the shoulders of Kahars (a caste of Indian fishermen), were going from Saharanpur to Kerana.[1] It was a very opportune chance for the combatants; they made a foray and seized the ammunition and arms. The English officers who were with them were mowed down.[2] After this success the spirited warriors stormed the tehsil-building of Shamli which was nearby. The English garrison, reinforcing the building like a fort, closed the gate from inside. Since the crusaders were in the open, they had to incur a good many casualties from the bulle s of the besieged English soldiers. According to a report in the **Sawanh-e Qasimi**, Hazrat Nanautavi, at this critical hour took courage in both hands and fearlessly set the gate of the tehsil-building on fire. The crusaders rushed into the building through the raging flames. A severe hand-to-hand fight ensued after which the besieged had to lay down arms.

Exactly at the time the English soldiers were surrendering arms, Hafiz Muhammad Zamin was hit by a bullet from some English gun and tasted the cup of martyrdom. This incident occurred at Zuhr time on Monday, 24th Muharram, A.H. 1274.[3]

14th September on which the engagement of Shamli took place is the same date on which the English army entered Delhi and took possession of the Red Fort. Unfortunately the Indian masses could not

---

1. Kerana is a tehsil in district Muzaffarnagar; formerly the capital of its tehsil was Shamli.
2. **Sawanh-e Qasimi**, vol. ii, p. 134.
3. According to the solar calender 24th Muharram. A.H. 1274, corresponds with 14th September, 1857. The source of this date of martyrdom is Hakim Zia al-Din Rampuri's (d. A.H. 1313) unpublished treatise entitled **Moonis-e Mahjuran.** It is something queer that a good many persons have written the particulars of the engagement of Shamli and Hafiz Muhammad Zamin's martyrdom but no one has cared to write the date of this event.
   The manuscript of **Moonis-e Mahiuran**, preserved in the library of Madrasa-e Saulatiyah, Mecca, is the author's original manuscript. The credit for discovering it does to my learned friend, Maulana Nasim Ahmed Faridi Amrohi, who has published its important excerpts in the **Tazkira** monthly, Deoband, dated November, 1961. The date of the battle of Shamli as given in this manuscript is 24th Muharram, A H. 1274, which is also corroborated by the writings of the late Sir Sayyid Ahmed Khan and other English chroniclers.
   (S. M. Rizvi)

organise their strength at the time as a consequence of which the English succeeded in establishing their domination over the whole of India.

According to a report of **Shandar Mazi**, this battle continued for three days in which the crusaders incurred much loss. On the third day Hazrat Hafiz Zamin Shah, with sheer desperation, broke the gate of the Tehsil and laid down his own life on being hit by a bullet from the English army.[1]

The English chronicler, Henry George Cain's statement is that the fighting continued for a day only in which 113 besieged persons were killed. He writes that

"the fighting continued for the whole day but since the assailants outnumbered, they proved overwhelming. The thatched roofs of many buildings which were jutting out of the compound-wall were set on fire by them; of the besieged persons 113 were killed, including Ibrahim Khan, sub-collector".[2]

The English avenged the attack on Shamli severely and ruthlessly devastated Thana Bhavan. Haji Imdad Allah migrated to Mecca, Maulana Rasheed Ahmed passed six months in jail; a warrant of arrest was issued for Maulana Hazrat Nanautavi but the English could not lay hands on him, and many others absconded.

Since these gentlemen always nursed a very bitter sentiment against the British imperialism, the elders of the Dar al-Ulum, under this sentiment, from the time of the establishment of the Dar al-Ulum in 1283|1866 to 1366|1947, have continuously cherished genuine interest in and sympathy with national reconstruction and the struggle for freedom. Maulana Tayyib, the present vice-chancellor of the Dar al-Ulum, Deoband, had said in one speech :—

"After 1857 this was the only group which kept the concept of freedom alive in India and at last made everyone mad after it. According to Maulana Rasheed Ahmed Gangohi, the greatest bearer of this concept was Maulana Muhammad Qasim Nanautavi. He took up arms under the leadership of his Shaikh, Hazrat Haji Imdad Allah and took the field in the path of freedom with the passion to lay down his life. They captured the **tehsil** of Shamli and wanted to advance when conditions took a different turn and the English took possession of Delhi.

---

1. **Jan-bazan-e Hurriyat,** vol. iv.
2. Cain, referred to in **Halat-e Hazrat-e Maulana Shaikh Muhammad Thanvi** by Sana al-Haq Deobandi Karachwi, p. 53; pub. : Pak Academy, Karachi, 1963.

"Though defeat had been incurred in the field of battle, the group's concept of freedom had not been annihilated. At that time, observing the English domination and their uncommon power, an august man had remarked in the mosque of Chhatta : 'The English have stabilised (lit., clawed deeply) their position firmly; let us see how they are uprooted'. At this Maulana Muhammad Yaqub Nanautavi, the first principal of Dar al-Ulum, Deoband, who was a relative, disciple and one of the favourite companions, said in a very awesome manner; 'What are you thinking of? The time is not far off when India will be rolled up like a mat. We will sleep at night under their government and will wake up in the morning under another administration' ".

The ulema of Deoband, with resoluteness and trust in Allah, have always been not only in the foremost rank of those who have struggled in the movement for the independence of India but they have also frequently been in the lead of this movement for independence; and if it is seen more thoughtfully and justly, they were the first persons, the pioneers, who initiated this idea. The warmth, vigour and catholicity which was created in this movement in fact is indeb ed to them. Most of these gentlemen raised the banner of revolt against the English government, fought face to face with the English army and many of them passed a good part of their lives in jail. The fact is that the history of the independence movement of India is so mixed up with the history of the ulema and religious personalities that it is now difficult to separate one from the other. Political decline had reduced Muslims to a state of helplessness and misery, distraction and anxiety; by the establishment of the Dar al-Ulum, Deoband, they received equanimity, composure and stability.

In 1333/1913, Hazrat Nanautavi's well-guided pupil, Maulana Mahmud Hasan Shaikh al-Hind prepared a scheme of stirring a revolution against the British Government which has been called "Silken Letters" in the report of the Rowlatt Committee. But by chance this scheme of Silken Letters miscarried and the Shaikh al-Hind, along with his 'accomplices', Maulana Husain Ahmed Madani, Maulana Ozair Gul and others were arrested and kept under detention in the island of Malta in the Mediterranean Sea for a number of years; and the Shaikh al-Hind's disciples, Maulana Ubayd Allah Sindhi and Maulana Mansoor Ansari had to pass a very long time of their lives in exile.

In 1338/1920, after his release from Malta, the Shaikh al-Hind joined the Jami'at al-Ulama which his disciples had founded in 1337/1919 to give a fillip to the independence movement. The Jami'at al-Ulama,

shoulder to shoulder with the Indian National Congress, spent its force in awakening the country politically and socially. Maulana Sayyid Husain Ahmed Madani, Maulana Mufti Kifayat Allah Dehelvi, Maulana Sayyid Fakhr al-Din Ahmed, and later on, Maulana Hifz al-Rahman, Maulana Mufti Atiq al-Rahman Usmani, Maulana Minnat Allah Rahmani, Maulana Habib al-Rahman Ludhianvi, Maulana Sayyid Muhammad Mian Deobandi and many other ulema of Deoband not only remained in the forefront of the movements for the freedom of the country but they have also been the cause of coming into being of several other movements and have consequently suffered the hardships of imprisonment and jail.

In 1345|1926, the gentlemen who sowed the seeds of complete independence for India in the meeting of the Jami'at al-Ulama-e Hind at Calcutta were the graduates of the Dar al-Ulum, Deoband, only; and then they reiterated it in 1346/1927 in the meeting at Peshawar.[1]

It should be made clear here that the Indian National Congress had declared complete independence three years later in its session at Lahore.[2]

Khan Abd al-Ghaffar Khan, during his visit to India in 1389|1969, addressing the students of the Dar al-Ulum, had said :—

"I have had relation with the Dar al-Ulum since the time the Shaikh al-Hind Maulana Mahmud Hasan was alive. Sitting here we used to make plans for the independence movement as to how we might drive away the English from this country and how we could make India free from the yoke of slavery of the English. This institution has made great efforts for the freedom of this country".

Mr. Zaheer al-Din Siddique, in a lecture at the Muslim University, Aligarh, calling the Dar al-Ulum, Deoband, to be the greatest centre of Islamic teachings in Asia, said :—

"Not only in the religious but also the political field the services of the Dar al-Ulum have had a golden history. We are proud of it that Deoband taught us to fight for freedom. The teachers there gave us practical guidance, raised a banner against political conservatism and proffered the concept of political progressiveness to the Indian Muslims. There is an awful foresight, wisdom and equitableness in their politics. We find a serenity, resoluteness and sincerity in their demeanour".[3]

1. **Raushan Mustaqbil**, ch. ix, pp. 490—1; pub. : Nizami Press, Badaun, 1943.
2. **Ibid.**, p. 402.
3. **Al-Jami'at**, daily Delhi, Dec. 13, 1952, p. 4.

The observers of the enthusiasm and favour with which the Dar al-Ulum took part in the Khilafat Movement are still alive. In those days the pressing danger that was being apprehended was that the British Government, in order to put a stop to its political activities, was about to close the Dar al-Ulum, but it was not cared about at all. The teachers and the students, moving from town to town and village to village, took a great part in awakening the masses by their fiery speeches and did not leave any stone unturned in this campaign, as far as possible. Without exaggeration, it was at that time the voice of the Shaikh al-Hind which produced the passion for freedom in the Muslims and making the high and the low restless had gathered them all at one centre. At that time there was only the problem of the freedom of the country before the communities of India but the Muslims had two problems before them; freedom of the country and the preservation and survival of the institution of caliphate. As such, the Indian Muslims' obligations being twofold, their efforts and endeavours too were more than those of other Indian communities'.

The establishment of a separate political party of the ulema known as Jamaiat al-Ulama-e Hind, which has rendered glorious services to the country for its independence, had synchronized with the same Khilafat Movement (1919 A.H. 1337). The majority of its members consisted of the ulema of Deoband only. Accordingly, the history of the Jami'at al-Ulama-e Hind is, as it were, a part of the political history of the Dar al-Ulum, Deoband, itself. The Dar al-Ulum, thus, has always been the headspring of power and benefaction for the standard-bearers of freedom.

In short, the elders of the Dar al-Ulum have never lagged behind in fulfilling the demands of the country and the community; on the contrary, they have always taken the lead in raising the voice of truth and have given guidance in solving political complications from the shara'i point of view. Accordingly, it is the result of this only that the religio-legal (shara'i) views and opinions of the Dar al-Ulum have always commanded respect and importance in the country.

The Dar al-Ulum, through the religious schools, has influenced the academic, religious, political and cultural life of the Indian Muslims more than any one else. Its alumni have rendered such great services of guiding the Muslims in the different fields of life that they at last proved to be the greatest fountain-head of the movement for the resurgence of the Muslims.

Such a body of freedom-fighters and servants of the country and the community was created that the forehead of the community received lustre from it. They gave great sacrifices in redeeming the country from a life of subjugation and slavery and in getting it its proper place in the polity of free nations. In the fields of calling to Islam and reformation they have always been in the forefront in rendering glorious services. Amongst its alumni were produced many fiery orators, high-ranking luminaries, journalists and litterateurs. A first-class academic and research institute like the Nadvat al-Musannafin, Delhi, is the result of the enterprise of the scholars and literati educated at the Dar al-Ulum.

It is stated in the magazine **'Ilm wa Agahi** of Government National College, Karachi, as under :—

"The Dar al-Ulum, Deoband, is not merely an old-type institution of Islamic sciences; it is, rather, the name of a glorious movement for the revivification of Islam and the stability of the community. The Dar al-Ulum, Deoband, was a centre of revolution and political training. It nurtured such a body of self-sacrificing soldiers of Islam and sympathisers of the community who themselves wept in the grief of the community and also made others weep; who themselves tossed about restlessly for the restitution of the Muslims' dignity and caused others also to toss about. They themselves sacrificed their lives for the attainment of respectable life and also taught the lesson of self-sacrifice and self-denial to others. They shattered the Muslims' intellectual stagnation, they broke up the spell of the British imperialism, and, grappling with the contemporary tyrannical powers, dispelled fear and anxiety from the minds of the country. Not only this; they kindled the candle of freedom in the political wilderness of Aligarh, extricated from the baseness of ideal, created the sense of the superficiality of objective, and in that assembly where the law of muteness was in force, where tongues were chopped off on talking and where sentinels were set on the minds, they blew the trumpet of revolution; and rescuing a large body of young men from the squalor of toadyish life appointed them on the post of guidance in the struggle for the independence of the country. It is a historical fact that the political awakening that was created in Aligarh in the beginning of the twentieth century was indebted to Deoband and some other revolutionary movements in the country, and the revolutionary freedom-lovers who rose up there were the products of the grace from the spring of thought of Deoband.

"The elders of Deoband took more and more part in the struggle for the independence of the country; they suffered all the troubles of this path

and came out successful in every test. After the establishment of the Dar al-Ulum the period of participation in national politics begins with Hazrat Shaikh al-Hind. Maulana Ubayd Allah Sindhi has acknowledged the Shaikh al-Hind's life to be a separate epoch of the Wali Allahian movement. The caravan of resolute men prepared under the leadership of the Shaikh al-Hind included Maulana Ubayd Allah Sindhi, Maulana Muhammad Mian Mansoor Ansari, Maulana Fazl-e Rabbi (member Hai'at-e Tamizia, Afghanistan), Maulana Sayf al-Rahman Kabuli, Maulana Muhammad Sadiq Karachwi, Mufti Kifayat Allah Dehelvi, Maulana Husain Ahmed Madani, Maulana Ahmed Ali Lahori and many other great ones. Even today, from India to Pakistan, the graduates of the Dar al-Ulum, Deoband, are guiding the country and the community in the field of politics. The leaders of the movement for Pakistan derived benefit from the course adopted in certain matters by an illustrious religious divine of Deoband, viz., Maulana Ashraf Ali Thanvi; while Maulana Shabbir Ahmed Usmani was himself among the leaders of the movement for Pakistan and he, with his best scholarly capacities, tried to make the Muslim League firm and steady in the ideal of a Islamic state. Then, after the establishment of Pakistan, the Indian leaders of Deoband guided the Indian Muslims in utterly adverse circumstances and helped keep up their spirits high; and in Pakistan the august men of this order took up the gauntlet of reconstruction and service to the country and the community with a new determination and guided the community with their capacities and abilities in every walk of life in Pakistan.

"The elders of the Dar al-Ulum, Deoband, and its alumni too have not lagged behind others in the field of academic and literary fields. Among its founders, Haji Imdad Allah and Maulana Muhammad Qasim were best lit.eratures and authors in Urdu. Hazrat Shaikh al-Hind was a renowned alumnus of Deoband and one of its leaders. He was a very great writer; his translation of the holy Quran is a master-piece of Urdu literature. Besides him, the writings of Allamah Anwar Shah Kashmiri, Allamah Shabbir Ahmed Usmani, Maulana Badr-e Alam Meeruthi, Maulana Sayyid Muhammad Mian, Maulana Manazir Ahsan Gilani, Maulana Hifz al-Rahman, Maulana Sa'eed Ahmed Akbarabadi and Maulana Qari Muhammad Tayyib are not only erudite and disquisitional but as regards language, expression and style also are standard literary works of the time. Tajwar Najibabadi, Mazhar al-Din Bijnori, Hamid al-Ansari Ghazi and Sha'iq Ahmed Usmani are well-known in the world of literature and poetry by reason of their literary position itself. Maulana Ashraf Ali Thanvi, Maulana Husain Ahmed Madani and many other great ones of the Dar al-Ulum could not become famous literarily, yet they are famous personalities in the literary and academic realm by reason of their pro-

lific writings or the academic, historical and political merit of their books; everyone is aware of their services. If Nadvat al-Ulama, Lucknow, is within its right to take pride over the academic work that is being done at Dar al-Musannafin, Azamgarh, the Dar al-Ulum, Deoband, too has had the right to pride itself over those great sons of itself who, sitting in Nadva al-Musannafin, Delhi, have gone through fire and water of knowledge and literature, writing and research; or in whichever academic and literary field or in a lonely corner of an educational institution or any journal or newspaper its sons may have rendered any academic, journalistic and literary service, it may righfully describe and mention in its history and memories.

"The Dar al-Ulum, Deoband, is obviously an old-type Islamic seminary, where Islamic arts and sciences are taught in a particular style. We should not assess its education and its resul's according to the criterion of any modern educational institution but we should acknowledge this peculiarity of the Dar al-Ulum, Deoband, that its graduates are far above those measures of intellect and thought, morals and character that can be imagined. Compared to the people of other seminaries and schools of thought, they have had more capacities of large-heartedness, lofty vision, magnanimity, sincerity and action. In comparison to the ulema of other schools of thought, they have always and in every period proved more vigilant. Most probably the reason for it, besides its gnostic taste, is apparently this also that now there has remained no more stangnation in the curriculam of Deoband. On the contrary, there have been changes in it from time to time and as per the spirit of the age and circumstances the elders of Deoband did not deprive their students of the study of modern arts and sciences and the freedom of thought; it rather guided them and invited them to study, by way of extra-curricular subjects, subjects like modern sciences of astronomy, philosophy, science, political economy, politics, sociology, etc. This stage became easy for the reason that some of its reputed scholars took up the pen very cautiously to write on different topics and produced such books which, if on the one hand, bore the Islamic thought, on the other, their academic and technical grade was very high. One of the reasons for the loftiness of the capacity of the alumni of the Dar al-Ulum was also this that it did not teach its students to be merely pedagogues. In education they did not tolerate the baseness of objective and at the same time, with the arrangement and provision of teaching and training of different crafts and industries, solved many material and economic problems of the students, which, if not solved in season, push man into moral and behavioural degradation".[1]

1. **Mujallah 'Ilm wa Agahi,** Special No. 1973-74, compiled by Abu Salman, pub. : Govt. National College, Karachi; pp. 71-73 & 75.

THE LITERARY SERVICES OF THE GRADUATES OF THE DAR AL-ULUM

The educational and teaching services of the Dar al-Ulum, Deoband are a well-known reality acknowledged by the whole world. But along with teaching, lecturing and preaching as well as other religious pre-occupation, the prodigious achievements of the ulema of Deoband are worthy to be proud of not only for the Muslims of the sub-continent but also for the entire Islamic world. Of the religious arts and sciences there is none in which their books and compilations may not be present. This prolific production includes tomes and voluminous books as well as tracts, treatises and booklets. Most of these books are in Arabic, Persian and Urdu but are found in some other languages also. There are two directions of the services of the Dar al-Ulum, Deoband : one is internal, concerning the education of the students, and the other is external which concerns the common Muslims and the country. Rapport with the masses, sermons and preaching, fetwa-wri ing, religio-legal **(shara'i)** guidance of the community in religious and national matters, remembrance **(tazkir)** and self-purgation **(tazkia)**, and the writing and compiling of books, are its main headings. The valuable services rendered by the Dar al-Ulum in this connection are **sui generis** in the history of the sub-continent. In the field of writing and compiling books alone the big and small books of a single august man, **Hakim al-Ummat** Maulana Ashraf Ali Thanvi are said to number nearly one thousand. From the religious and reformative point of view there is no angle of life on which he may not have written something. In respect of prolificacy and utili y of books he has had no equal amongst the Indian authors. Breathes there in India any man having religious interest who may not be aware of at least Hazrat Thanvi's **Bihishti Zewar ?**

A great and matchless peculiarity of Hazrat Thanvi and some other august men of Deoband is that they have not reserved the rights of publication of any one of their books; on the contrary they have made it public for the benefit of the community and the world at large. Commerce and financial gain[1] have never been the objective of these elders — their objective has always been edification and reformation.

---

1. This attitude of these august men should be compared with that of the western writers like George Bernard Shaw and William Somerset Maugham — the latter was the richest author till his death some years back, and others of their class who earn millions of dollars and pounds through their books, for this is the criterion of success in their eyes. This is the difference between worldliness and otner-worldliness, regards of this world and rewards of the Hereafter. **(Translator)**

The pivot of this wealth in black and white produced by the ulema of Deoband, in the words of a pre-eminent religious divine of Syria, Shaikh Abu Ghudda, has been, besides profound knowledge and extensive reading, piety and virtue, spiritualism and engrossment in knowledge. Accordingly, Shaikh Abul Fa tah Abu Ghudda, acknowledging the merit and importance of the books of the ulema of Deoband, has also expressed his wish that such of these books which are in Persian and Urdu languages should be translated into Arabic so that the Arab world too may get a chance to benefit from them. His words are as follows :—

"Mentioning the great services of the great ulema of this magnificent institution, which is replete with the 'pillars' of knowledge and piety, I wish to make a request, — rather, if i embolden myself a li tle I can assert that it is our reasonable privilege which I am demanding to be fulfilled, — and it is this that it is a duty of these eminent ulema that they, clothing the results of thought of their singular intellects and their valuable graces and researches in the Arabic language, provide a chance of deriving benefit for other ulema of the Islamic world also. This duty devolves upon these gen lemen for the reason that when a man reads a book of these research scholars of India, he finds therein distinctive new ascertainments which depend upon, besides profound knowledge and extensive reading, on piety, rectitude and spiritualism. And since these eminent ulema and Shaikhs not only fulfil the conditions like virtue, rectitude, spiritualism and engrossment in knowledge but are also the right heirs and specimens of the pious predecessors, their books are not lacking in new and useful things. 'Such is the grace of Allah which He giveth unto whom He will' (V : 54), Rather, some of their books are such in which are found those things which are not available even in the works of the great ulema. professional commentators of the Quran, traditionists and thinkers of the past. But it has to be said with sorrow and regret that most of these rare compilations, rather all of them, have been written in the Urdu language, which may be a common Islamic language of India but it is obvious that it does not command that honour that Arabic does on account of its wide usage and for being the special language of the Arabic sciences. Hence if these sciences and valuable disquisitions which are the special part and achievement of our Islamic brethren — the ulema of India, are kept confined in the frame of Urdu only, then, remaining hidden and concealed from us the Arabic-speaking people, they will continue to be the cause of our deprivation. It will thus be an injustice not only to us but will also cause a loss to the rights of knowledge and religion. So, to discharge this duty of gnosis and payment of the deposit of knowledge, it is among the foremost essentials that these excellent masterpieces and exquisite books be rendered into the Arabic language

so that from these those eyes which are impatient, thirsty and eager for such things may derive light; and, as I think, this difficult duty and important responsibility can be discharged well by the individuals of this very public institution, which is the cradle and fountain-head of distinguished ulema and noble students".[1]

The number of those gentlemen who, after completing their education, graduated from the Dar al-Ulum, Deoband, comes to nearly twelve thousand. Besides them those who could not get a chance to complete their education but whose academic improvement is connected with the Dar al-Ulum, is approximately sixty thousand. Thus to trace the particulars of seventy-two thousand individuals is not an easy job. Nevertheless, from the department of the Old Boys' Association in the Dar al-Ulum, information upto A.H. 1382 of as many as 1162 authors could be had. Out of them nearly three hundred have attained a conspicuous position.[2] For the mention of the works of the said authors too a bulky volume will be required. This topic has its own special position. It is quite evident that the particulars about the scholars of an institution who have fanned out from east to west and north to south and have been engrossed in academic and religious services in different parts of the world for one hundred years cannot be collected easily. Moreover, it is also not possible to write the titles of all those books and their authors in these limited pages. Hence there is no way of doing this work but to be content with the mention of the books of a few authors[3]. However, it can be estimated briefly

---

1. For details of Shaikh Abu Ghudda's impressions, vide ch. X. Shaikh Abul Fattah Abu Ghudda is a native of Aleppo, Syria, and a great religious divine of the Islamic world. He has had the honour of being a disciple of Allamah Zahid al-Kauthari. At present he is a professor in Jamia-e Riyaz (Saudi Arabia). Shaikh Abu Ghudda had visited the Dar al-Ulum, Deoband, in A.H. 1382. He has expressed his impressions about the Dar al-Ulum in a very forceful manner. He has published in type with an exquisite get-up Maulana Sayyid Muhammad Anwar Shah Kashmiri's book entitled **Al-Tasrih bema tawatur fi Nuzul al-Masih.** He has also edited and published some of the books of Maulana Abd al-Hayy Lakhnavi (d. 1304/1886).
   Shaikh Abu Ghudda is reckoned amongst the illustrious research scholars of Islam. He is an author of scores of books. He commands a distinguished position in the science of Hadith. Besides, he is a great appreciator and discerner of the rank of the Indian ulema.
2. **Dar al-Ulum Deoband Ki Sau Sala Zindagi,** pp. 53 & 84. These statistics are of only one hundred years; the statistics of 14 years more are still to be collected.
3. Maulana Zafeer al-Din, the librarian of the Dar al-Ulum, is trying to gather the works of all the authors of the Dar al-Ulum in a newly-built hall of the library. So far more than two thousand books have been gathered. Besides this, he has also in view the preparation of a descriptive catalogue of these books. This catalogue is to be published shortly. After the completion of this work

as to what services in the matter of writing books the ulema of Deoband have rendered and, besides teaching, what a valuable treasure they have provided in the form of books. These books make a survey of the expanses of the shoreless sea of knowledge and wisdom and, taking out rare pearls from its depths, level the paths of universalizing knowledge and points of wisdom.

(Foote-note continued)

— the concentration of the books at one place and the publication of the descriptive catalogue — the correct picture of the books written by the ulema of the Dar al-Ulum will come forth in detail and then it will be correctly estimated what glorious services the said ulema have rendered in this academic field. Tafsir, Hadith, Principles of Tafsir, Principles of Hadith, Fiqh, Scholastic Theology, Sufism, Ethics, History, Literature, Politics, etc. — there is no branch of arts and sciences on which the ulema of Deoband may not have written books and which must not have benefitted the country and the community.

(Sayyid Mahboob Rizvi).

THE TRANSLATIONS AND COMMENTARIES OF THE HOLY QURAN & ACCESSORIES

1.	Tarjuma-e Quran Majeed	:	Shaikh al-Hind Mahmud Hasan Deobandi.
2.	ditto.	:	Ashraf Ali Thanvi.
3.	ditto. (Kashmiri)	:	Muhammad Yusuf Shah Kashmiri.
4.	Hawashi-e Quran Majeed	:	Shaikh al-Hind's translation and scholia by Shabbir Ahmed Usmani Deobandi.
5.	ditto.	:	Shah Abd al-Qadir's translation & scholia by Ahmed Ali Lahori.
6.	Ijaz al-Quran	:	Shabbir Ahmed Usmani Deobandi.
7.	Tafsir-e Bayan al-Quran (12 vols.)	:	Ashraf Ali Thanvi.
8.	Tafsir-e Sana'i (Urdu)	:	Sana Allah Amritsari.
9.	Tafsir al-Quran bekalam al-Rahman (Arabic)	:	Sana Allah.
10.	Tafsir al-Ma'oozatayn	:	Muhammad Qasim Nanautavi.
11.	Tarjuma-e Tafsir-e Jalalayn	:	Aziz al-Rahman Usmani Deobandi.
12.	Tafsir-e Ma'arif al-Quran (8 vols.)	:	Muhammad Shaf'ee Deobandi Karachwi.
13.	Tafsir-e Ma'arif al-Quran	:	Muhammad Idris Kandhlavi.
14.	Tafsir al-Hawi (Taqrir-e Baizawi)	:	Sayyid Fakhr al-Hasan.
15.	Tadween-e Quran	:	Manazir Ahsan Gilani.
16.	Al- Ta'awwuz fil-Islam	:	Late Muhammad Tahir Qasimi (grandson of Maulana Nanautavi).
17.	Hashia-e Tafsir-e Baizawi (Arabic)	-	Abd al-Rahman Amrohi (pupil of Maulana Nanautavi).
18.	Dini Da'wat ke Qurani Usul	:	Muhammad Tayyib.
19.	Sabaq al-Ghayat fi Nasq al-Ayat	:	Ashraf Ali Thanvi.

20. Al-Awn al-Kabir Sharh-e Al-Fawz al-Kabir	:	Sa'eed Ahmed Palanpuri (Deoband).
21. Fahm-e Quran	:	Sa'eed Ahmed Akbarabadi.
22. Qasas al-Quran (4 vols.)	:	Hifz al-Rahman Sioharvi.
23. Kamalayn Tarjuma-e Jalalayn	:	Muhammad Na'eem Deobandi.
24. Mushkilat al-Quran (Arabic)	:	Sayyid Muhammad Anwar Shah Kashmiri.
25. Minhat al-Jalil fi Bayan ma fi Ma'alim al-Tanzil	:	Aziz al-Rahman Usmani.
26. Wahy-e Ilahi	:	Sa'eed Ahmed Akbarabadi.
27. Hadyat al-Mahdi'een fi Ayat-e Khatim al-Nabi'een	:	Muhammad Shaf'ee Deobandi Karachwi.

HADITH & HADITH ACCESSORIES

1. Al-Abwab wal-Tarajim (Arabic)	:	Shaikh al-Hind Mahmud Hasan Deobandi.
2. A'la al-Sunan[1] (18 vols.)	:	Zafar Ahmed Usmani (under supervision of Ashraf Ali Thanvi).
3. Alfiyat al-Hadith	:	Muhammad Manzoor Naumani.
4. Anwar al-Bari Sharh-e Bukhari	:	Ahmed Reza Bijnori.
5. Anwar al-Mahmud Hashia-e Sunan-e Abu Da'ud	:	M. Anwar Shah Kashmiri.
6. Intikhab-e Sihah Sitta	:	Qazi Zayn al-Abidin Sajjad Meeruthi.
7. Ezah al-Bukhari	:	Fakhr al-Din Ahmed.
8. Bazl al-Majhud Sharh-e Abu Da'ud (Arabic : 5 vols.)	:	Khalil Ahmed Anbathvi.

1. This prodigious collection of hadiths and athar consists of 18 volumes. In it have been collected all those hadiths from which the Hanafite fiqh has been derived and elicited. Maulana Zafar Ahmed Usmani, in collaboration with some other ulema, has accomplished this great task under the supervision of Maulana Ashraf Ali Thanvi. This was completed in A.H. 1385. In it, from the chapters on Ritual Purification to the Book of Inheritance, hadiths have been presented in support of the Hanafites in all controversial propositions. It is a glorious repertory of hadiths.

9.	Tadween-e Hadith	:	Manazir Ahsan Gilani.
10.	Tarjuman al-Sunnah	:	Badr-e Alam Meeruthi.
11.	Al-Taliq al-Sabih Sharh-e Mishkat al-Masabih (Arabic)	:	Muhammad Idris Kandhlavi.
12.	Al-Taliq al-Mahmud Hashiya-e Abu Da'ud	:	Fakhr al-Hasan Gangohi.
13.	Hashia-e Athar al-Sunan of Allamah Shauq Nimvi	:	S.M. Anwar Shah Kashmiri.
14.	Tarjuma-e Sahih-e Bukhari	:	Shabbir Ahmed Usmani.
15.	Hashia-e Sunan-e Ibn Maja (Arabic)	:	S.M. Anwar Shah Kashmiri.
16.	Taqrir-e Tirmizi	:	Mahmud Hasan Deobandi.
17.	Hujjiyat-e Hadith	:	M. Idris Kandhlavi.
18.	Hadith-e Rasul ka Qurani Mai'yar	:	Muhammad Tayyib.
19.	Rauz al-Riyaheen Tarjuma-e Bustan al-Muhaddithin	:	Abd al-Sam'ee Deobandi.
20.	Sunan-e Sa'eed bin Mansoor (Arabic)	:	Habib al-Rahman Azami.
21.	Sharh-e Tirmizi	:	Muhammad Ibrahim Balliavi.
22.	Al-'Arf al-Shazzi 'ala Jame al-Tirmizi (Arabic)	:	S.M. Anwar Shah Kashmiri.
23.	Fath al-Mulhim Sharh-e Sahih-e Muslim (Arabic)	:	Shabbir Ahmed Usmani.
24.	Fazl al-Bari Sharh-e Sahih-e Bukhari	:	Shabbir Ahmed Usmani.
25.	Fayz al-Bari ala Sahih al-Bukhari (Arabic)	:	S.M. Anwar Shah Kashmiri.
26.	Al-Qawl al-Fasih	:	Sayyid Fakhr al-Din Ahmed.
27.	Kitab al-Zuhd wal-Riqaq, Taliq wa Tehqiq	:	Habib al-Rahman Azami.
28.	Al-Kaukab al-Durri	:	Rasheed Ahmed Gangohi.
29.	Musnad-e Humaidi (Arabic)	:	Habib al-Rahman Azami.

30.	Musannaf-e Abd al- Razzaq (Arabic : 2 vols.)	:	do.
31.	Mishkat al-Athar	:	Sayyid Muhammad Mian Deobandi.
32.	Al-Matalib al-Aliya (Arabic : 4 vols.)	:	Habid al-Rahman Azami.
33.	Mazahir-e Haq Sharh-e Mishkat al-Masabih (Jadid)	:	Abd Allah Javid.
34.	Ma'arif al- Hadith (5 vols.)	:	Muhammad Manzoor Naumani.
35.	Ma'arif al-Sunan Sharh-e Jam'e al-Tirmizi	:	Muhammad Yusuf Binnori.
36.	Ma'arif-e Madniah Taqrir-e Tirmizi-e Hazrat Madani	:	Sayyid Tahir Hasan.
37.	Ma'arif al-Mishkat Sharh-e Mishkat al-Masabin ..	:	Abd al-Ra'uf Aali.
38.	Nabras al-Sari ala Atraf Mishkat al-Masabih	:	Abd al-Aziz Gujranwala.
39.	Al-Nafh al-Shazzi Sharh-e Tirmizi	:	Rasheed Ahmed Gangohi.
40.	Al-Vard al-Shazzi ala Jam'e al-Tirmizi	:	Mahmud Hasan Deobandi.

FIQH (JURISPRUDENCE) AND ACCESSORIES OF FIQH

1:	Al-hajja ala Ahl al-Madinah (Imam Muhammad)	:	Mahdi Hasan.
2.	Ahkam al-Quran[1]	:	Zafar Ahmed Thanvi, Muhammad Shaf'ee Deobandi, and Muhammad Idris Kandhlavi.
3.	Ahkam al-Hajj	:	Muhammad Shaf'ee Deobandi.
4.	Aasan Hajj	:	Muhammad Manzoor Naumani.
5.	Islam Kia Hai ?	:	do.
6.	Aalat-e jadida ke Shara'i Ahkam	:	Muhammad Shaf'ee Deobandi.
7.	Imdad al-Fatawa (6 vols.)	:	Ashraf Ali Thanvi.

1. Contains jurisprudential propositions and beliefs elicited from the Quran with special emphasis on modern problems not found in old books.

S. M. Rizvi.

8.	Imdad al-Mufti'een	:	Muhammad Shaf'ee Deobandi.
9.	Baghyat al-Alma'i fi Takhrij al-Zaila'i	:	....
10.	Bihishti Zewar (II parts)	:	Ashraf Ali Thanvi.
11.	Tarjuma-e Qaduri	:	Abul Hasan Barabankvi.
12.	Talim al-Islam	:	Kifayat Allah Dehelvi.
13.	Hashiya-e Siraji	:	Rahmat Ali Sylhati.
14.	Hashiya-e Sharh-e Niqayah (Arabic)	:	Izaz Ali Amrohi.
15.	Hashiya-e Kanz al-Daqa'iq	:	do.
16.	Hashiya-e Nur al-Ezah	:	do.
17.	Hajj Kaise Karen ?	:	Muhammad Manzoor Naumani.
18.	Jawahir al-Fiqh	:	Muhammad Shaf'ee Deobandi.
19.	Aziz al-Fatawa Hazrat Maulana Aziz al-Rahman Usmani Deobandi	:	do.
20.	Fatawa Imdadiya (Ashrafiya)	:	Ashraf Ali Thanvi.
21.	Fatawa Dar al-Ulum Deoband (10 vols.)	:	Zafeer al-Din.
22.	Fatawa Muhammadi ma'e ? Sharh-e Deobandi	:	Sayyid Asghar Husain Deobandi.
23.	Kifayat al-Mufti	:	Kifayat Allah Dehelvi.
24.	Mufid al-Warisin	:	S. Asghar Husain Deobandi.
25.	Miras al-Muslimin	:	do.
26.	Nur al-Asbah Tarjuma-e Nur al-Ezah	:	S. Muhammad Mian Deobandi.

BELIEFS & DIALECTICS

1.	Ahsan al-Kalam fi Usul-e Aqa'id al-Islam	:	Rahim Allah Bijnori.
2.	Islami Aqa'id (Urdu)	:	Muhammad Usman Darbhangwi.
3.	Islami Aqa'id (Bengali)	:	do.
4.	Tarjuma-e Sharh-e Aqa'id	:	Abd al-Ahad Deobandi.
5.	Hadoos-e Madda wa Ruh	:	Muhammad Idris Kandhlavi.
6.	Al-Din al-Qayyim	:	Sayyid Manazir Ahsan Gilani.
7.	Ilm al-Kalam	:	Muhammad Idris Kandhlavi.
8.	Aqa'id al-Islam	:	do.

9. Aqa'id al-Islam-e Qasimi	:	Tahir Qasimi Deobandi.
10. 'Iqd al-Fara'id Hashiya-e Sharh-e Aqa'id	:	Muhammad Ali Chatgami.

AHSAN WA TASAWWUF

1. Ahsan wa Tasawwuf (Bengali)	:	Amin al-Haq Maimansinghi.
2. Tarjuma-e Anfas al-Arifin	:	Muhammad Yush'a Saharanpuri Gujranwala.
3 Sharh-e Masnavi-e Maulana Rum	:	Abd al-Qadir Dervi.
4. Shari'at wa Tasawwuf	:	Masih Allah Khan Aligarhi.
5. Adab al-Shaikh wal-Murid	:	Ashraf Ali Thanvi.
6. Tabwib-e Tarbiat-e Salik	:	do.
7. Tarbiat-e Salik	:	do.
8. Al-Tasharruf fi ba-marifat-e Ahadith-al-Tasawwuf	:	do.
9. Al-Tasarruf fi Tehqiq al-Tasawwuf	:	do.
10. Khasus al-Kilam fi hall-e Fusus al-Hikam	:	do.
11. Unwan al-Tasawwuf	:	do.
12. Kalid-e Masnavi-e Maulana Rum	:	do.
13. Mabadi al-Tasawwuf	:	do.
14.' Al-Takashshuf in Muhimmat al-Tasawwuf	:	do.
15. Masa'il al-Suluk min Kalam-e Malik al-Muluk	:	do.

LITERATURE & LEXICONS

1. Al-Banniyat Tarjuma-e Urdu Qasa'id-e Lamiyat al-Mua'jizat	:	Muhammad Izaz Ali Amrohi.
2. Al-Qamus al-Jadid	:	Waheed al-Zaman Keranvi.
3. Al-Qir'at al-Wazeha	:	—do—
4. Al-Taliqat Sharh-e al-Muqamat	:	Nur al-Haq.
5. Bayan al-Lisan (Arabi-Urdu Lughat)	:	Qazi Zayn al-Abidin Sajjad Meeruthi.
6. Hashiya-e Divan-e Himasa (Arabic)	:	M. Izaz Ali Amrohi.

7.	Hashiya-e Divan-e Mutanabbi	: —do—
8.	Hashiya-e Maqamat-e Hariri	: M. Idris Kandhlavi.
9.	Hashiya-e Mufid al-Talibin	: M. Izaz Ali Amrohi.
10.	Hashiya-e Mufid al-Talibin	: Zahur al-Haq Deobandi.
11.	Hashiya-e Mufid al-Talibin	: Mohammad Ali Chatgami.
12.	Kalama-e Arabi (2 vols.)	: Qazi Zayn al-Abidin Sajjad Meeruthi.
13.	Misbah al-Lughat	: Abd al-Hafeez Balliavi.
14.	Moi'n al-Labib fi Qasa'id al-Jib (Arabic)	: Habib al-Rahman Usmani Deobandi.
15.	Nafhat al-Adab	: Waheed al-Zaman Keranvi.
16.	Nafhat al-Arab (Arabic)	: M. Izaz Ali Amrohi.
17.	Qamus al-Quran	: Qazi Zayn al-Abidin Sajjad Meeruthi.
18.	Qasida-e Lamiat al-Mua'jizat (Arabic)	: Habib al-Rahman Usmani Deobandi.
19.	Taushihat Sharh-e Sab'a Mu'allaqat	: Qazi Sajjad Husain.
20.	Tarjuma-e Maqamat-e Hariti ma'e Hashiya	: Abd al-Samad Sarim
21.	Urdu-Arabi Dictionary	: Abd al-Hafeez Balliavi.

HISTORY & BIOGRAPHY

1.	Al-Nabi al-Khatim	: S. Manazir Ahsan Gilani.
2.	Anwar-e Qasimi (Hazrat Nanautavi ki Sawanh-e Hayat)	: Anwar al-Hasan Sherkoti.
3.	Arabi Kitabon ke Tarajum	: Abd al-Subbuh Peshawari.
4.	A'yan al-Hujjaj	: Habib al-Rahman Azami.
5.	Balagh al-Mubin fi Makatib-e Sayyid al-Mursalin	: Hifz al-Rahman Sioharvi.
6.	Faqih-e Misr	: Dr. Mustafa Hasan Alavi.
7.	Ghulaman-e Islam	: Sa'eed Ahmed Akbarabadi
8.	Hayat-e Imdad	: Anwar al-Hasan Sherkoti.
9.	Hayat-e Imdad Allah Mahajir-e Makki	: Ashraf Ali Thanvi.
10.	Hayat-e Nabwiyah	: Mahmud Nanautavi.
11.	Hayat-e Shaikh al-Hind	: S. Asghar Husain Deobandi.

12. Hayat-e Shaikh al-Islam	: S. Muhammad Mian Deobandi.
13. Hazar Sal Pehle	: S. Manazir Ahsan Gilani.
14. Hindustan Ehd-e Mughlia men	: S. M. Mian Deobandi
15. Huzur Akram ki Siyasi Zindagi Akhlaq ke A'ine men	: Akhlaq Husain Qasimi.
16. Imam Abu Hanifa ki Siyasi Zindagi	: S. Manazir Ahsan Gilani.
17. Isha'at-e Islam	: Habib al-Rahman Usmani Deobandi.
18. Islam Awr Maghribi Tehzib	: Muhammad Tayyib Qasimi.
19. Islam ka Nizam-e Hukumat	: Hamid al-Ansari Ghazi
20. Islam ka Nizam-e Talim wa Tarbiat	: S. Manazir Ahsan Gilani.
21. Islam men Ghulami ki Haqiqat	: Sa'eed Ahmed Akbarabadi.
22. Ja'iza-e Tarajum-e Qurani	: Muhammad Salim Qasimi, Abd al-Ra'uf Aaali, Sayyid Mahboob Rizvi.
23. Khalid bin Valid	: Abd al-Subbuh Peshawari.
24. Khatim al-Anbia	: Muhammad Shaf'ee Deobandi.
25. Khatim al-Nabi'een	: Muhammad Tayyib Qasimi.
26. Khulq-e Azeem	: Hamid al-Ansari Ghazi.
27. Mashahir-e Ummat	: Muhammad Tayyib Qasimi.
28. Maulavi-e Ma'navi	: S. Asghar Husain Deobandi.
29. Meri Diary	: Ubayd Allah Sindhi.
30. Muhtasib-e Islam	: Dr. Mustafa Hasan Alavi.
31. Muraqqa-e Sirat	: Jamil al-Rahman Sioharvi.
32. Musalmano ka Uruj wa Zawal	: Sa'eed Ahmed Akbarabadi.
33. Naqsh-e Hayat	: S. Hussain Ahmed Madani.
34. Nashr al-Tayyib	: Ashraf Ali Thanvi.
35. Panipat Awr Buzurgan-e Panipat	: S. M. Mian Deobandi.
36. Rasul-e Karim	: Hifz al-Rahman Sioharvi.
37. Safar-nama-e Afghanistan	: Muhammad Tayyib Qasimi.
38. Safar-nama-e Burma	: —do—
39. Safar-nama-e Misr wa Hejaz	: —do—

40. Safar-nama-e Muqamat-e Muqaddasa wa Ma'athir-e Safar-e Misr	:	—do—
41. Safar-nama-e Shaikh al-Hind	:	S. Husain Ahmed Madani.
42. Sawanh-e Abu Zer Ghifari	:	Manazir Ahsan Gilani.
43. Sawanh-e Hayat-e Hazrat Mian Sahib	:	Mian S. Akhtar Husain Deobandi.
44. Sawanh-e Owais-e Qarani	:	Manazir Ahsan Gilani.
45. Sawanh-e Qasimi	:	—do—
46. Shaheed-e Kerbala	:	Muhammad Tayyib Qasimi.
47. —do—	:	Muhammad Shaf'ee Deobandi.
48. —do—	:	Qazi Zayn al-Abidin Sajjad Meeruthi.
49. Shah Wali Allah ki Siyasi Tehrik	:	Ubayd Allah Sindhi.
50. Shuhada-e Islam		Akhlaq Hussain Qasimi.
51. Siddiq-e Akbar	:	Sa'eed Ahmed Akbarabadi.
52. Sirat-e Khalid bin Waleed	:	Qazi Z. S. Meeruthi.
53. Sirat-e Mubaraka	:	S. M. Mian Deobandi.
54. Sirat al-Mustafa	:	M. Idris Kandhlavi.
55. Sirat-e Rasul	:	Muhammad Aslam Ramzi.
56. Sirat-e Tayyiba	:	Qazi Z. S. Meeruthi.
57. Tajalliyat-e Usmani	:	Anwar al-Hasan Sherkoti
58. Tarikh al-Hadith	:	Abd al-Samad Sarim.
59. Tarikh al-Islam	:	S. M. Mian Deobandi.
60. Tarikh-e Millat (3 parts)	:	Qazi Z. S. Meeruthi.
61. Tarikh al-Quran	:	Abd al-Samad Sarim.
62. Tarikh al-Tafsir	:	—do—
63. Tarjuma-e Sirat-e Halabiyyah	:	M. Aslam Ramzi.
64. Tazkira-e Hazrat Mujaddid Alf-e Thani	:	M. Manzoor Naumani.
65. Tazkira-e Shah Wali Allah Dehelvi	:	—do—
66. Tazkirat al-Izaz	:	S. Anzar Shah Kashmiri.
67. Ulama-e Haq	:	S. M. Mian Deobandi.
68. Ulama-e Hind ka Shandar Mazi	:	—do—
69. Wafat al-Nabi	:	Akhlaq Husain Qasimi.
70. Zubdat al-Siyar	:	Imad al-Din Sherkoti.

On topics of Scholastic Theology, Islamic truths, the science of religious mysteries and other arts and sciences the preceding and succeeding ulema of Deoband have written thousands of disquisitional books which it is not possible to count and introduce in these few pages. The above is only a sketchy list of their books, compilations and translations, otherwise, according to one estimate, their total output of books comes to nearly ten to twelve thousand.[1] The li.erature produced by a single religious divine, Hakim al Ummat Maulana Ashraf Ali Thanvi consists of nearly one thousand titles. The writers' institution Nadvat al-Musannafin at Delhi and Majlis-e Ilmi at Dabhel (Dist. Surat) are institutions established by the scholars of the Dar al-Ulum, Deoband, itself from which many standard works have been published so far and have won approbation from the country. Earlier, many books have been published from Matba-e Qasimi, Deoband; Dar al-Isha'at, Deoband; and Taj al-Ma'arif, etc. Many publishing institutions of the ulema of Deoband exist in India, Pakistan and Bangla Desh. To compute all of them is very difficult. These institutions are busy in their own ways in rendering religious and academic service in different places and different languages of the country, publishing books in different arts and sciences as well as translations in different languages along with commentaries and scholia on the text-books of the Nizami Curriculum.

Nearly sixty book depots of Deoband are busy in printing and publishing the works of the elders of Deoband. The volume of the publicaption of these books can be estimated from the fact that three. four machines of litho press are always busy in printing books. The popularity of these books is such that several editions of **Bihishti Zewar** (by Maulana Ashraf Ali Thanvi), plain and annotated, are turned out simultaneously from these book depots. This popular book has so far been translated into several languages. There must be fpew homes of educated Muslims, particularly in the subcontinent, where Bhihishti Zewar may not be there. The state of popularity of **Talim al-Islam,** written by Maulana Mufti Kifayat Allah, is also the same; edition after new edition of this book is issued every now and then. It has been translated into Hindi and also other languages.

The books of the ulema of Deoband reach, besides the countries of the subcontinent, Afghaniston, Burma, Nepal. Sri Lanka, South Africa, England, America and many other countries and are bought eagerly. Due

1. For details please refer to the lists of commercial book stores Deoband like Kutub-Khana-e Rahimiyyah, I'zazia, Imdadia, Maktaba-e Tajalli, Azeem Book Depot, Idara-e Nshr-o Ishalat. Majlis-e Ma'arif al-Quran Maktaba-e Dinia Rashid Kutub-khana-e Rahimiyyah, I'zazia, Imdadia, Maktaba-e Tajalli, Azeem Book Co., Salim Co., Kutub-khana-e Qasimi, etc. In Deoband there are sixty big and small book depots.

to abundance of religious publications Deoband has become the biggest centre of religious books in India. Accordingly, the great service of disseminating religious sciences through these books in many countries is being rendered from Deoband.

Since the publications from Deoband are mostly in the Urdu language, the gamut of this language, too, through these books, is widening more and more day by day.

Millions and millions of Muslims in Asia, Africa and European countries are benefitting from these books and, according to the late Prof. Humayun Kabir, through this the glory of India is getting a tremendous increase and thus Urdu has become an international language".[1]

While the **Tarikh-e Dar al-Ulum, Deoband,** was in the press, the Dar al-Ulum, Deoband, No. of the monthly **Al-Rasheed,** Lahore, came under my perusal. In it has been given an introduction of the books written by 75 authors of the North West Frontier Province. The abundance of these books can be estimated from the fact that this long list has covered 40 pages of **Al-Rasheed.**[1] These are the books written in only one province of N.W.F. of Pakistan; the written output of the graduates of the Dar al-Ulum, Deoband, in the remaining three provinces, particularly Punjab, can be on the whole estimated from this.

---

1. **Prof. Humayun Kabir Dar al-Ulum Deoband men**, p. 15.
2. **Al-Rasheed** is a famous religious and academic monthly of Pakistan. Its Dar al-Ulum Deoband No. 1396/1976 comprises 800 pages of large size. This special number on the Dar al-Ulum, Deoband, has had the rank of a valuable historical document. The religious, academic and Islamic services the Dar al-Ulum, Deoband, has rendered; what type of teachers expert in their respective subjects, pious and virtuous ulema and Shaikhs of the mystic path and gnosis were produced; who attained remarkable fame and success and in which subjects; what and of which type their achievements are; — such and several other headings and discussions have been presented in detail in this voluminous number.

Sayyid Mahbood Rizvi.

BIBLIOGRAPHY

1. A'in-e Akbari : Abul Fazl; Nawal Kishore Press, Lucknow.
2. Akhbar al-Akhyar : Shaikh Abd al-Haq; Mujtabai Press, Delhi, A.H. 1332.
3. Alami Mutamar-e Islami, Qahira : Sayyid Mahboob Rizvi; Daftar-e Ihtemam, Dar al-Ulum, Deoband.
4. Al-Bidaya wal-Nihaya : Hafiz Ibn Kathir; Matba'at Sa'adah, Egypt, A.H. 1351.
5. Al-Juz al-Latif fi Tarjumat al-'Abd al-Za'eef : Shah Wali Allah Dehelvi, Matba-e Ahmedi. Delhi.
6. Al-Yane al-Jani fi Asanid-e Shaikh Abd al-Ghani : Matba-e Siddique, Bareilli, A.H.1287.
7. Aligarh Institute Gazette : Aligarh, 1880.
8. Arwah-e Salasa (Majmua-e Hikayat) : Amir Shah Khan, Azad Press, Deoband.
9. Asar-e Rahmat : Imdad Sabiri; Union Press, Delhi.
10. Asar al-Sanadid : Sir Sayyid Ahmed Khan; Nawal Kishore Press, Lucknow, A.H. 1318.
11. Bani-e Dar al-Ulum Deoband (Articles) : Muhammad Tayyib.
12. Dar al-Ulum Deoband ki Sair : Muhammad Raf'ee Meeruthi; Dilli Printing Press, Delhi, A.H. 1335.
13. Dar al-Ulum Deoband ki Sad Sala Zindagi : Muhammad Tayyib; Dar al-Ulum, Deoband, A.H. 1385.
14. Dastur-e Asasi-e Dar al-Ulum Deoband : Pub.: Dar al-Ulum, Deoband.
15. Fasadi Mulla Ya Dushmanan-e Islam ke Agent : Khwaja Khalil Ahmed Shah, Iklil Press, Bhara'ich.
16. Fihrist-e Anjuman-e Nida-e Islam, Calcutta : A.H. 1393.
17. Ghadar ke Chand Ulama : Mufti Intezam Allah Shehabi; Naya Kitab Ghar, Delhi.
18. Halat-e Maulana Shaikh Muhammad Thanvi : Sana al-Haq Deobandi Karachvi; Pak Academy, Karachi, 1963.
19. Hamare Hindustani Musalman (Sir W.W. Hunter) : Translated by Dr. Sadiq Husain; Iqbal Academy, Lahore, 1944.
20. Hayat-e Shibli : Maulana Sayyid Sulaiman Nadvi; Dar al-Musannafin, Azamgarh, U.P.

21. Hazor Sal Pehle : S. Manazir Ahsan Gilani; Anjuman-e Thamarat al-Tarbiat, Deoband.

22. Hindustan ki Qadim Islami Darsgahen : Abul Hasanat Nadvi; Dar al-Musannafin, Azamgarh, U.P.

23. Hindustan men Musalmano ka Nizam-e Talim-o Trabiat : S. Manazir Ahsan Gilani; Nadvat al-Musannafin, Delhi.

24. Hujjat Allahil Baligha : Shah Wali Allah Dehelvi. Pub.: Egypt.

25. Imperial Gazetteer of India : Govt. Fress, 1908.

26. Intesar al-Islam : Muhammad Qasim Nanautavi; Deoband, 1952.

27. Islamic Institutions in India : Govt. Press, Delhi.

28. Ittehaf al-Nubala al-Muttaqin ba-Ahya-e Ma'athir al-Fuqaha wal-Muhaddathin : Nawab Siddiq Hasan Khon; Nizami Press, Kanpur, A.H. 1288.

29. Janbazan-e Hurriyat : S.M. Mian; Delhi, 1960.

30. Jaunpur-nama : Khair al-Din (d. 1834).

31. Kamalat-e Azizi : Matba-e Hashimi, Meerut, 1897.

32. Kashf al-Zanun : Mulla Katib Chelepi; Istanbul, A.H. 1274.

33. Khutba-e Istaqbalia : Sayyid Abul Hasan Ali Nadvi; Tamir-e Hayat, Lucknow, 1975.

34. Kitab al-Khatat : Taqi al-Din Maqrizi. Pub.: Egypt.

35. Ma'athir-e al-Karam : Ghulam Ali Azad Bilgrami; Mufid-e Aam Press, Agra, A. H. 1328.

36. Madrasa-e Islami Arabi ka Zarrin Mazi wa Mustaqbil : Hafiz Muhammad Ahmed; Afzal al-Matab'e, Delhi, 1910.

37. Malfuzat-e Shah Abd al-Aziz Dehelvi : Matba-e Hashimi, Meerut.

38. Marhoom Dehli College : Abd al-Haq; Anjuman-e Taraqqi-e Urdu Hind, Delhi, 1945.

39. Maulana Muhammad Ahsan Nanautavi : Prof. Muhammad Ayyub Qadri; Javid Press, Karachi, 1966.

40. Mazhab-e Mansoor : Hakim Mansoor Ali Khan; Mahmud Press, Hyderabad, Deccan.

41. Miftah-e Kanuz al-Sunnah : Sayyid Rasheed Reza, Egypt, A.H. 1353.

42. Mishkat al-Masabih Hafiz Wali al-Din al-Khatib al-Baghdadi; Assah al-Matab'e Delhi.

43. Modern Islam in India : Dr. Wilfred Cantwell Smith; McGill University, Canada.

44. Musalmano ka Raushan Mustaqbil : Tufail Ahmed Manglori; Nizami Press, Badaun, 1943.

45. Nazarat-e Ijmaliyat fil-Da'wat al-Islamiya fil Hind wal-Bakistan	: Mas'ud Alam Nadvi.
46. Nuzhat al-Khwatir	: Hakim Abd al-Hayy; Da'irat al-Ma'arif-e Usmania, Hyderabad, Deccan.
47. Preaching of Islam	Prof. T.W. Arnold; Lahore, 1955.
48. Prof. Humayun Kabir Dar al-Ulum Deoband Men	: Sayyid Mahboob Rizvi; Daftar-e Ihtemam, Dar al-Ulum, Deoband.
49. Ra'ees al-Ahrar (Hindustan ki Jang-e Azadi)	: Aziz al-Rahman Jami'i, 1961.
50. Risala-e Asbab-e Baghawat-e Hind	: Sir Sayyid Ahmed Khan.
51. Rudad-e Amal (Annual Reports	: A.H. 1380 — A.H. 1396; Daftar-e Ihtemam, D.D.
52. Rudad-e Jami'at al-Ansar	: Ubayd Allah Sindhi; Rifah-e Aam Press, Lahore.
53. Rudad-e Khair-maqdom-e Maulana Abul Kalam Azad	: S.M. Rizvi; Daftar-e Ihtemam, Dar al-Ulum, Deoband.
54. Rudadhai-e Dar al-Ulum Deoband	: A.H. 1283 to 1360 & 1371 to 1390; Daftar-e Ihtemam, D.D.
55. Rudadhai-e Majlis-e Shura wa Majlis-e Amila	: Record Office, D.D.
56. Sadr-e Jamhouriya-e Hind Dar al-Ulum Deoband Men (1957)	: S.M. Rizvi, D. I., D. D.
57. Safar-nama-e Afghanistan	: M. Tayyib; Mahboob al-Matab'e, Delhi, A. H. 1358.
58. Safar-nama-e Burma	: M. Salim Qasimi; 1957.
59. Safar-nama-e Ibn Hauqal	: Leiden.
60. Sahih-e Bukhari	: Imam Muhammad bin Isma'il Bukhari, Matba-e Mujtabai, Delhi.
61. Sawanh-e Qasimi	: S.M. Ahsan Gilani; National Press, Deoband.
62. Sawanh'umri-e Mau. Muhammad Qasim Nanautavi	: M. Yaqub Nanautavi; Sadiq al-Akhbar, Bhawalpur & Matba-e Mujtabai, Delhi.
63. Shah-e Afghanistan Dar al-Ulum Deoband Men	: S.M. Rizvi; D.I. D.D.
64. Shah Wali Allah ki Siyasi Tehrik	: Ubayd Allah Sindhi; Mercantile Press, Lahore, 1944.
65. Sirat al-Nabi	: Shibli Naumani; Nami Press, Kanpur, 1st. Ed.

66. Siyar al-Mutakharin : Ghulam Husain Tabatabai; Nawal Kishore Press, Lucknow, A. H. 1314.

67. Sunan-e Ibn Maja : Hafiz Muhammad bin Yazid bin Maja al-Qazvini; Mujtabai Press, Delhi, A.H. 1333.

68. Tabaqat-e Nasiri : Minhaj-e Siraj; Asiatic Society, Calcutta.

69. Tafhimat-e Ilahiyya : Shah Wali Allah Dehelvi; Madina Press, Bijnore.

70. Tarikh-e al-Kamil : Ibn Athir Jazri; Egypt.

71. Tarikh-e Deoband : S. M. Rizvi, Azad Press, Deoband, 1972.

72. Tarikh-e Farishta : Abul Qasim Farishta; Nawal Kishore Press, Lucknow.

73. Tarikh-e Mazahir-e Ulum Saharanpur : M. Zakariya; Kutub-khana-e Isha'at-e Ulum, Saharanpur, U.P.

74. Tarikh-e Sahafat-e Urdu : Imdad Sabiri, Delhi.

75. Tarikh-e Saharanpur : Munshi Nand Kishore; Matba-e Murlidhar, 1868.

76. Tarikh-e Shahjahanpur : Mian Fasih al-Din, Lucknow, 1932.

77. Tarjuma-e al-Thaurat al-Hindia : Fazal Haq Khairabadi; Madina Press, Bijnore, U. P.

78. Tarjuma-e Khutbat-e Garcin de Tassy : Anjuman-e Taraqqi-e Urdu, Delhi, 1935.

79. Tarjuma-e Muntakhab al-Lubab : Khafi Khan; Educational Press Karachi, 1963.

80. Tarjuma-e Safar-nama-e Ibn Batuta : Nafees Academy, Karachi.

81. Tarjuma-e Tarikh-e Firoz Shahi : Shams Siraj Afif; Dar al-Tarjuma-e Jamia Usmania, Hyderabad, Deccan.

82. Tarjuma-e Tazkira-e Ulama-e Hind : Rahman Ali; Pakistan Historical Society, Karachi.

83. Tazkirat al-Khalil : Ashiq Ilahi Meeruthi; Al-Khalil Mission Press, Meerut.

84. Tazkira-e Fara'id al-Dahr : Karim al-Din Panipati; Matba Al-Ulum, Delhi, 1847.

85. Tazkira-e Tabaqat-e Shu'ara-e Hind : do. 1848.

86. Tazkira-e Ulama-e Farangi Mahal : 'Inayat Allah Farangimahali, Lucknow.

87. The Arya Samaj (English) : Diwan Chand.

88. Waqi'at-e Dar al-Hukumat-e Delhi : Bashir al-Din Ahmed; Shamsi Press Agra.

89. Zakhira-e Khutut wa Murasilat wa Kaghazat (Records) : Record Office, Dar al-Ulum, Deoband.

NEWSPAPERS & JOURNALS

90. Al- Furqan ka Shah Wali Allah No. (monthly) : M. Manzoor Naumani, A. H. 1359.

91. Al-Jami'at (daily), Delhi.

92. Al-Qasim (monthly), Matba-e Qasimi, Deoband.

93. Al-Rasheed Lahore ka Dar al-Ulum Deoband No. : Editor, Abd al-Rasheed Arshad.

94. Asr-e Jadid (daily), Calcutta, 1936.

95. Burhan (monthly), Delhi, : Editor, Prof. Sa'eed Ahmed Akbarabadi Nadvat al-Musannafin, Delhi-6.

96. Dar al-Ulum Deoband (monthly) : Sayyid Muhammad Azhar Shah Qaisar.

97. Da'wat (daily), Delhi, 1969 : Editor, Muhammad Muslim.

98. Hayat-e Nau (monthly).

99. Madina (newspaper), Bijnore, U.P.

100. Mujalla-e Ulum al-Din Faculty of Theology, Muslim University, Aligarh 1971-72.

101. Mujallat al-Arabi, Kuwait, 1968.

102. Qaumi Awaz (daily), Lucknow.

103. Siyasat (daily), Lahore, 1922. : Editor, Sayyid Habib.

104. Zamindar (daily). Lahore, 1923.

105. Zuban wa Adab (monthly), 1976, Azad Kitab Ghar, Delhi.

INDEX

ERRATA

Though the latest series of type, of 1979, was used for printing this book, some letters, particularly the letter 't' has eluded print, and inspite of meticulous proof-reading by this translator, who saw the final proofs. printing errors have remained. Craving the fastidious readers' indulgence and leaving aside the correction of the spellings of words like nowhere, Sufi, hundred. Gazette, happiness, Gazetteer, occurrence, details, religio-legal, represented, been, knowledge, etc., the puzzling and the wrong words and phrases only are corrected here.

Translator

Page	Line	Incorrect	Correct
5	28	socialisticisms	socialistic isms
	40	Gagarian	Gagrin
8	37	is in	ism in
9-10	1	proprounder	propounder
13	24	the the	the
18	2	Aliahin	Allahian
19	17	**(qul)**	**(qal)**
20	31	the	then
21	40	Gangoshi	Gangohi
38	9	merry for fokl	mercy for folk
44	18	adonment	adornment
53	29	graves	groves
57	5	Khairbdi	Khairabadi
65	18	and practice	and this practice
77	26	Abd al-Azi	Abd al-Aziz
	27	as	has
90	21	evinhed	evinced
91	33	the	then
93	last but one.	studies	studied

Page	Line	Incorrect	Correct
97	5	adow	shcdow
103	7	wells	well
109	1	it	to
120	last	tin	in
149	last	preci	precursor
171	35	built intaglioed	built with intaglioed
174	18	rector	vice-chancellor
	25	unjustifable	unjustifiably
175	1	zes were	were
178	11	Ton	Tonk
179	11	ij. .had	ijtehad
183	18	same	some
184	last	Kahlil,	Khalil
187	30	des ined	destined
199	33	al-Adma	al-Adha
202	(Foot-note)	4. it a also	it also
225	21	cother	mother
229	19	rector	vice-chancellor
231	11	cosferred	conferred
232	last	Rar al-Hadith	Dar al-Hadith
234	14	haved	saved
236	3	hem	them
		g ory	glory
	4	aue	due
237	9	Dis	Dist.
246	3	indeta igable	indefatigable
249	6	persist	persisled
266	20	nex	next
292	36	oy	by
326	33	they	their
	36	to be dispute	to dispute
327	24	strvices	services
331	30	axact	exact

Page	Line	Incorrect	Correct
332	23	received	recited
	31	(fashr'i)	**(tashri'i)**
341	8	have	have worked
346	20	no sooner the feet of strangers touched	no sooner did the feet of strangers touch
359	12	atlamity	calamity
367	23	inheren	inherent
369	4	constrain	constraint
	8	heir	their
376	17	defective	defensive